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THE NEW UNITY

For Good Citizenship Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME 41. CHICAGO, MARCH 3, 1898. NUMBER 1.

"WE want to make this PAMPHLET MISSION go like a benediction among liberal thinkers all through the West. To feel, when the work gets fairly under way, that our little messenger is the most welcome visitor, especially in the lonely homes and thinly-scattered communities of free religious thinkers, that ever comes. We trust they will look for it then as one of their choice blessings, and find nobler uses in it than we can yet dream of. But this can only be done as those who are like-minded with ourselves take hold with us, and spread the news, far and wide, of its birth and promise; subscribe for as many copies as they can well afford to, and send them out where they know they will be a blessing.

* * * * *

"We need not say that our whole desire is to promote God's truth. If there should ever be any money in the venture, it will go right back into the publication, to the last cent, so as to make it still more worthy and more useful. And we cannot doubt, that if all our friends will take hold with us, the PAMPHLET MISSION will grow, in time, to be one of the choicest agencies for the promotion of the truth we can possibly desire."—*From Robert Collyer's "Greeting" in the first number of the Pamphlet Mission* (UNITY), *March 1, 1878.*

"UNITY will aim to be as unsectarian as its name. Many of its contributors are indeed nominally Unitarians; but the better Unitarians hold that name in no sectarian sense, and are, as Dr. Bellows said; 'a sect only in their opposition to sectarianism.' They aim not to divide, but to unite. The old theologic doctrine of the unity of God, from which the name came, has led, logically and historically, to a belief in the unity of all religion and of the race. So we have long been wont, in pronouncing the word *Unitarianism*, to pass lightly over the *arianism*, and lay all the emphasis on the *Unite*. And now gladly dropping the ism, and every trace of sectarian hiss, and returning to the root of the word, in which its historic meaning and real spirit lie, we proclaim our faith in *Unity*.

"This, too, is the word in which modern thought centers. History is showing that all religions are *one;* ethnology that humanity is *one;* biology that all life is *one;* chemistry that the earth is *one*, and astronomy that all worlds are *one*. Our paper aims to be faithful to this rising truth. The unity of religions in righteousness, the unity of men with each other and with nature, and the unity of all in God. For this truth of unity will in turn prove itself a gospel, bringing a larger charity and a wiser life to men.

"But though thus proclaiming the broadest religion, UNITY will not the less assert its own opinions. Its charity will not be the 'mush of concession,' but will seek to give 'manly furtherance' to the right, and 'manly resistance' to the wrong. Being unsectarian, it will necessarily be, to some extent, anti-sectarian. Seeing the necessity, rights and value of sects, it will not the less oppose the pretensions of sects who claim a monopoly of truth and salvation. It will contend not only against injustice and vice, but against narrowness and shallowness. This, too, its name demands. In doing this, it will be helping to confirm the religion of truth, justice and human brotherhood, and to bring 'the unity of the spirit in the bond of peace.'"—*H. M. Simmons' "Greeting" on assuming editorial charge of* UNITY, *March 1, 1879.*

"IT does not stand for Freedom alone, nor for Fellowship alone, nor for Character alone, in Religion, but for all three of these as a consubstantial Trinity. For some we are too free; for some we are too charitable; we hope that for none we are too 'good.' Not all, even of our own inner household, seem to fully understand our name and purpose. When they do, we trust they will believe in us, enough to help us to more fully represent them."—*"Greeting" signed by Gannett and Jones, March 1, 1880.*

"FROM the first we have claimed to be with, though not of the Unitarian movement; but now, as in 1879, we interpret the word in no sectarian sense. * * * As with the word Unitarian, so for the word Christian, UNITY has had unmeasured reverence. In the flow of this inheritance it has lived, and in the wealth of its history found life; but it has refused to narrow that word into a measuring string or to debase its ever-broadening history by trying to define its limits. We have not felt called upon to confound language by making Christianity—one historical manifestation of religion—synonymous with religion, which has many historical manifestations and has power to create many more."—*"Greetings" of Tenth Anniversary of March 3, 1888.*

"THE change of name to THE NEW UNITY means no antagonism to or contradiction of anything done in the past. It means no abandonment of old friends and position, but it means a more deliberate grasp than ever before on the principles we have ever tried to promulgate. THE NEW UNITY represents an actual co-operation already begun of Jews, Unitarians, Universalists, Ethical Culturists, Independents and Outsiders on a basis common to all of them—the common purpose of usefulness and growth. THE NEW UNITY will be disloyal to no Unitarian interests except those that are identified with the sectarian spirit, which are ever destructive of the unitarian spirit. It will continue to interpret the church and religion in the openness which we think most Unitarian churches will alone tolerate. * * * Our globe is belted, the face presented to us bears the word 'Humanity;' on the other side of that globe we may imagine the great unpronounceable, the ineffable words, 'God' and 'Nature'—all of which are served by the pursuit of the realities with which we belt our globe, 'Knowledge,' 'Justice,' 'Love,' 'Reverence.' We shall try to girdle our work with these words. We ask the cooperation of the old friends and the fresh enthusiasm of the new friends."—*Seventeenth birthday, on taking the Prefix* "NEW" *into the name, March 7, 1895.*

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THE NEW UNITY

VOLUME XLI. THURSDAY, MARCH 3, 1898. NUMBER 1

CONTENTS.

THE INVITATION ---- 3
BIRTHDAY CONGRATULATIONS ---- 3
THE REPLY ---- 18
IN MEMORIAM ---- 20
THE MEN OF CHICAGO ---- 21
WORD OF THE SPIRIT:
The Church of Humanity—Jenkin Lloyd Jones ---- 24
THE HOME:
Helps to High Living ---- 29
Queer Little Historians (Poem) ---- 29
A Backward Glance ---- 29
The Sparrow ---- 29
THE LIBERAL FIELD:
Chicago Union of Liberal Sunday-Schools ---- 30

The Invitation.

Have you a word of greeting to The New Unity on its twentieth birthday, the 1st of March next? You know what would be fitting. I am asking old friends and contributors. A short word of prose or poetry will fill the bill.

Thanking you beforehand, and assuring you of the fellowship that always abides, I am,

Yours for "Auld lang syne,"

Jenkin Lloyd Jones

Responses.

James H. West, Publisher of "Life Studies."

GOD'S MARINERS.

I.

TWENTY YEARS PAST.

A voyage such as vessel never knew,
  Forth-starting on a cruise but dimly planned,
  Provisioned meagerly, though ably manned,
And steadfast, as each heavenly beacon grew
Revealing whither—through horizons new!
  A course with rocks and shoals on every hand,
  And leading, some have feared, to No-Man's-Land!—
Though ever, overhead, God's heavens were blue!

Yea, and God's winds have kissed the prow through all,
  Till crew and steersman feel the chilly air
    Grow warm at last, and thus have strength to cope
With what may yet remain of tidal wall.
  Far in the wake has faded Point Despair;
    Yonder, ahead, looms up the cape, Good Hope.

II.

TWENTY YEARS TO COME.

On shore—O hungry eyes with yearning gaze!
  On shore—O eager and beseeching cries!
"Sail on, ye sailors, where high dreams arise,"
They call, "and bring us to the better days!
We droop amid these sordid works and ways,
  Where social greed, and hungering for the skies,
  Becloud men's sight to Being's loftiest prize!
Sail on—till entered are God's palm-fringed bays!"

Yea, gallant barque! though twenty years ye sail,
  Add twenty more, and twenty more to that,
    And hungry eyes on shore shall follow still!
For yet shall spirits faint, and faces pale,
  And many a human dream fall prone and flat,
    Ere we have fathomed truly God's high will.

Boston, Mass.

J. T. Sunderland, Pastor of the Unitarian Church and Editor of "Unity" during its first year.

Hearty greetings from one who had a small finger in UNITY's pie at the beginning, and who hopes never to take the finger entirely out so long as he remains in this world.

Five years of study in Chicago, in college, and theological seminary had fully convinced me that Chicago must, in a not distant future, be a center of influence second in importance to no American city except, possibly, New York. Hence, when I settled as pastor of the Fourth Church there (January, 1876), on Mr. Wendte's departure for Cincinnati, one of the first things I did was to begin agitating the subject of a Unitarian paper. Collyer, Herford, and Powell were then in the other three Unitarian pulpits. All agreed that a paper was needed, though no one of them saw his way clear to lead off. By the autumn of 1877, with the co-operation of Rev. Geo. W. Cooke, then at Grand Haven, Mich. (who had previously published the *Liberal Worker* in Wisconsin), plans were definitely made to begin. Then to our joy we discovered that Gannett, of St. Paul, and Jones, then at Janesville, were also making plans to the same end. So, after some correspondence a conference was arranged, and the result was a joining of forces and the definite launching of the *Pamphlet Mission*, the local editorship of which, with the making up of forms, proof-reading, writing of "Notes and News," etc., naturally fell to me, since I was the only one of the four living in Chicago. My connection continued for a year (six months with the *Pamphlet Mission* and six months after we had changed the name to UNITY). Then, having removed from Chicago to Ann Arbor, I was compelled to turn over my editorial work to some one nearer the place of publication, and it was taken by Rev. H. M. Simmons, of Kenosha.

This was nineteen years ago. Since then I have written a good deal for UNITY's and NEW UNITY's columns, but never as much as I intended. Though not always agreeing with its policy, I have never ceased to believe in its general mission; and I believe mightily in it still. If I were asked for suggestions of improvement, I should say, "Be a little more cordial to the Universalists; be a little less ready to hit Unitarians; do not repel unnecessarily any who ought to be with you. Then your way is clear."

I am glad for all the old constituency you keep, and not the less glad for all the new you are getting. The Liberal Congress movement, to which you are

giving so much attention, has in it great possibilities. The misunderstandings and divisions which have somewhat weakened it in the past, by keeping out some who ought to be in, it is to be hoped are over now. The Congress should have an influential future. If it can be conducted with real breadth, and prove itself an ally of all our liberal organizations, movements, and men, it *will* have a future of great influence.

So my word to THE NEW UNITY at the end of its twenty years is one of cheer. Go on; be of good courage; gird up your loins for a greater work than ever. Be worthy of the city which created the Columbian Exposition and the World's Parliament of Religions. Be worthy of that religion of spiritual freedom, progress, and brotherhood which it is yours to champion in the great West. Be worthy of your great name "UNITY," by steadily increasing endeavors to strengthen and unify all that is high, sweet, reasonable, and devout in the religious thought and life of America.

Forward, with the soldier's might;
Forward, with the scholar's light;
Forward until truth prevail,
Till no foes the right assail!
Forward until freedom 's won
For each race beneath the sun.

Ann Arbor, Mich.

H. M. Simmons, Pastor of First Unitarian Society and Editor of "Unity" for the second year of its life.

UNITY has of late come to be so honored and popular a word in religious speech, that this paper may well take pride in having proclaimed that word as its very name twenty years ago, and kept the name ever since. For though the paper be now called THE NEW UNITY, it means precisely the same as did that old and simpler UNITY which declared "the unity of religion in righteousness, the unity of men with each other and with nature, and the unity of all in God." It has not only so long and faithfully proclaimed this truth, but has helped much to popularize it, and to produce such movements as the World's Parliament of Religions and the more permanent Liberal Congress.

But its mission is not yet ended. Even if the unity of religions were fully recognized, that of nations is not. Indeed, while the sentiment of religious brotherhood has been so rapidly advancing, that of the brotherhood of nations seems to have been declining in this country, and to be much weaker to-day than twenty years ago. The eagerness for war with some nation or other appears to have been increasing. Two years ago, a large part of our Congress and country kept its very Christmas week of peace by clamoring for a war with England; and some professed statesmen wanted to settle the question of a boundary line in little Venezuela by stealing all Canada and slaughtering a few hundred thousand men. To-day they are clamoring for a war with Spain, and a large part of our press and people seem to want to get it declared and that nation annihilated for the explosion of the "Maine," before there is the slightest evidence that any Spaniard had anything to do with the disaster. There is need enough yet for the work of UNITY, and it is to be hoped that its great-hearted editor will keep his post for another twenty years.

Minneapolis, Minn.

Kate Gannett Wells, former Associate Editor of "Little Unity," and editorial contributor for many years.

Right glad am I to send greetings to UNITY's twentieth birthday. I well recall the doubts and puzzles, the hopes and joys, the enthusiasms and high convictions which accompanied its first public manifestoes. Success gleamed around it from its start, deepening into continued progress and long and valiant life. Glorious are the memories of its fellowship and loyalties; sure witnesses are they for its continuous friendships and wide labors.

Then came LITTLE UNITY, a tiny sheet; but never did contributors have a happier time than in writing for it, as home, and story, and science loves were set forth in it by Miss Harriet S. Tolman, Miss Cora Clarke, myself, and others. UNITY, LITTLE UNITY, and THE NEW UNITY held and hold the visions of the future translated into present speech, and now to send greetings is like sending a Round Robin love-letter to all the friends who worked and work together to hasten the coming of "The Crowning Day."

Boston, Mass.

Celia Parker Woolley, Pastor of Independent Liberal Church. And once Office Editor of Unity.

THE NEW UNITY has deserved to live its twenty years of high usefulness and inspiration to all its readers. From the first it has been a brave and plucky little sheet, undaunted by discouragements of any kind, uninfluenced by sordid or worldly motives, seeking always to ally itself more closely with the great principles of human freedom and fellowship. I gladly add my word of congratulation and praise on this anniversary occasion, with the promise, so greatly needed from all its friends, of more active help and support in the future. I remember my own brief connection with the paper as one of the happiest working periods of my life. May THE NEW UNITY enter upon a new decade of increasing usefulness and prosperity.

Chicago.

Frederic W. Sanders, Ph.D., Assistant Professor of Pedagogy, West Virginia University, and once Office Editor of "Unity."

Your request for a word of greeting for THE NEW UNITY's twentieth birthday finds me so deeply immersed in my work that I have hardly time to send the conventional birthday greetings, wishing many happy returns of the day, and an ever wider field for the little evangel of undenominational religious brotherhood that you have so gallantly maintained these many years.

But though my greeting be brief and trite, it is nevertheless hearty; for I feel that just in the proportion that THE NEW UNITY lives up to the inspiring motto of the Liberal Congress, and proceeds through love and reverence to knowledge and justice for humanity, just in that proportion will it surely prove one of the most serviceable ministers to mankind that the world has known.

Morgantown, W. Va.

E. P. Powell, Director of the Liberal Congress.

God bless UNITY and THE NEW UNITY.

Clinton, N. Y.

Charles W. Wendte, Pastor First Unitarian Church.

With great willingness I accept your invitation to write a word of congratulation on your attainment of your twentieth birthday. As I sit here in the winter sunshine, amid fragrant orange-groves and an enchanting outlook on the snow-capped mountain ranges, my mind goes back to a meeting of three Unitarian ministers in a room in Boston, twenty years ago. They were younger than they are to-day, and full of missionary zeal in behalf of that more advanced type of Unitarian faith, and those new methods of church extension upon which their New England brethren, for the most part, still looked with disfavor, and which was to find in the middle West its congenial soil.

It was our ministerial vacation season, and we were met, dear UNITY, to give you a name in baptism. The little missionary venture of a year or two before, the *Pamphlet Mission*, was to have a new birth as an enlarged journal of the new religious thought. But a name was still lacking. For two hours we sat and considered the various ones which had occurred to us, or been suggested by others. At length Jenkin Lloyd Jones, with happy inspiration, exclaimed, "Let us call it 'Unity,' and naught else." Wm. C. Gannett's grave and perplexed face kindled with pleasure, and the present writer was so elated with the proposed solution of their difficulties that he seized Jones around the waist and danced him around the room in very exhuberance of spirits, to Jones' stentorian laughter. As I said, we were twenty years younger then than now. And that is the story of your baptism.

During all these years you have stood a brave and loyal witness to freedom, reason, and character in religion. Some of those who were your sponsors have departed this life, or for one reason or another grown lukewarm in your service. But thanks to the man who more than any other is to be considered your founder, and who, to-day, is your chief inspiration and support, you are entering upon a new career of usefulness to the cause of liberal and spiritual religion.

It is pathetic to take down a bound volume of THE NEW UNITY in its earlier days, and note what intelligence, culture, and piety were lavished upon a journal of such limited circulation and influence, enough to stock a large denomination with ideas and methods. But THE NEW UNITY has been as a voice crying in the wilderness, a light shining in the darkness. Its spirit has quickened the hearts of lonely workers on the outposts, and often shamed the Unitarian fellowship into nobler courses. Even those of us who do not always agree with its policy or its utterances, bear glad tribute to its services in behalf of a more inclusive, liberal, and spiritual religion, and bid it and its great-hearted editor God-speed for another twenty years.

Los Angeles, Cal.

Joseph Henry Crooker, Pastor of Unitarian Church and Director of the Liberal Congress of Religion.

THE NEW UNITY of to-day, starting a score of years ago as the *Pamphlet Mission*, illustrates the evolution of religion in more ways than one. It has had various names and forms, but a real continuity of life. There are two remarkable facts in its history: That the hand of the senior editor should have so long been the guiding providence through all these transformations; and that, of the dozen men who stood about its cradle, only four—Herbert, Fisher, Learned, and Forbush—have ascended. May this representative of national religion increase in power and prosperity! May it gather to itself new and numerous friends! May it be as brave for truth in the future as in the past! May its purse be longer, that its editor may have less toil and sacrifice! May it reap rich harvests from its generous seed-sowing, and may appreciation of its nearest kin in the spirit be as great as charity for its distant opponents!

Troy, N. Y.

John White Chadwick, Pastor of Second Unitarian Congregational Church.

Having missed my reckoning, I came near to writing you a letter of congratulation on the arrival of your man-child, THE NEW UNITY, at the age of twenty-one. I have just discovered that it is only twenty, still an "infant" in law, and that it will take another year to make it entirely independent and self-supporting. I do not say "free" because it was "born free," like the great apostle, and has kept so all these twenty years, and it has been tolerably independent. After another year I trust it will be self-supporting as it ought to be when it has come of age. As for the past, I congratulate it on all the good work that it has done, and you through it. I congratulate you that its name—THE NEW UNITY—reports a fact that has been growing steadily into a larger one, during these twenty years of various experience and change, and that THE NEW UNITY is now much wider than that of any sympathy of Christian sects; that it is as wide as the sympathy of religions in its most generous inclusion. It is possible that for the signs of this new unity I look less than you do to any organized movement, and more than you do to the development within the different sects of better mutual understandings and appreciations, but we are certainly agreed in our essential aspiration for the triumph of spiritual realities over all particular forms. Nowhere, I dare believe, has THE NEW UNITY developed more graciously than in that Unitarian fellowship which becomes every year more dear to my affections, perhaps, because so many who were once my companions in it have been touched by death's great mystery. And what I like best is the simple, natural, and almost unconscious manner of this growing unity. At our Unitarian lunch-table the other day, we had not only Unitarians and Universalists, and several whom it would be hard to classify, but also, engaging in high talk with Wright and Bixby, Dr. Gottheil, the Jewish Rabbi, and the Jainist Brahman, whose name I cannot spell; and the strangest thing about it was that it didn't seem more strange, didn't seem strange at all, but the most natural thing in the world. More and more I trust that THE NEW UNITY will make good its name by working for this simple, natural unity of the different sects and bodies of religious people of whatever name. And may the sense of what you have done already in the good cause be your inspiration as we stand here on the century's topmost peak and look over, as from Pisgah's height, into the promised land.

Brooklyn, N. Y.

Lydia Avery Coonley.

Here is a friend for the friendless,
A champion for the oppressed;
A herald of hastening freedom,
A fearless iconoclast;
A patriot, standing for country;
For state and for city alert;
Rejoicing in all the world's goodness,
Suffering in all its hurt.
Here is a staff for the weary,
Here is a voice for the dumb,
Here is a brother for all men,
Saying not "Go!" but "Come!"
Ever of evil the foeman,
Ever of good the friend:
What is the best of wishes
We on this day can send?
All human blessings enfold thee,
Crown thee all blessings divine!
Spirit of progress stay by thee!
Joy of the victor be thine!
Onward! press onward and upward,
Bearing the flag of truth,
While added years shall declare thee
Wearing perennial youth!
Pledge, till the evil doth vanish!
Pledge, till the good prevail!
The future, my brothers, the future!
Comrade, true comrade, hail!

Chicago.

D. L. Shorey, President of the Western Unitarian Conference.

I have read UNITY from its beginning with interest, heightened by some thirty years' friendship with its devoted editor, whose life work it registers. The twenty years of good work done are pledge and harbinger of future usefulness. In another year UNITY will enter upon its majority. Happily there is room for it in the wide field its cunning hand has helped to till, and within easy communication with the home where its youth was nurtured. May I join with other friends of UNITY—old and new—in congratulations, and in earnest wishes for its future prosperity.

New friends will come, old friends must go;
The noble cause renews its youth;
Its shining symbols all may know,
Are Freedom, Fellowship, and Truth.

Chicago.

John R. Effinger, ex-Secretary and present Director of the Western Unitarian Conference. Associate Editor of "Unity."

It is pleasant to be reckoned among "the old friends and contributors" to a doughty young journal, whose adolescence has transpired amid the storm and stress of a period that has buried many a similar venture, and now makes the twenty-year-old youth seem a veteran in the wars of the spirit. I knew you when you were simple UNITY, and when, for a brief space, you had a "LITTLE UNITY" tripping at your heels, and always found you a welcome guest at my table, whether with or without the baby, and your message was always a clear note for fellowship, for loyalty, for progress. Indeed, I have never liked you quite so well since you tacked on "The New" to your good old name, and betook yourself to other pastures. But who can fail to admire the courage that goes confidently on to the conquest of new worlds and never lowers its flag before the foe. I thank you for the splendid enthusiasm of your youth in behalf of freedom and brotherhood in religion, and I pray that you may yet win larger and nobler victories for truth and the right.

Chicago.

Frederick A. Hinckley, Pastor of Spring Garden Unitarian Church.

All hail from the heart to THE NEW UNITY and its brave and genial editor on its twentieth birthday! Judged by what it has done, the paper is as old as its editor. Judged by his spirit of never-failing sunshine, the editor is as young as the paper. In this age, when we are all after the unities, it is worth something to be near the head of the procession, and that is where Jones is—God bless him! May he live long and prosper in his service of All Souls'!

Philadelphia, Pa.

W. S. Crowe, Pastor of the Church of the Eternal Hope.

There is no question about the newness, or the divineness of that unity which the world is to find in good citizenship and good literature, and intellectual freedom and moral fellowship, all sanctified by the reverence and the faith of religion. Many believe in it, some profess it; you are helping people into it. Heaven speed THE NEW UNITY!

New York City.

David Starr Jordan, President Leland Stanford, Jr., University.

Let me send across the continent my greeting on the twentieth birthday of THE NEW UNITY! It is good to have one religious journal which knows that religion is individual, not collective; that in a high sense no man can follow nor share the religion of another. It must be his own. It is built up from his own prayers, his own ideals, his own acts. Only forms can be retained unchanged or transferred from generation to generation; never realities. Whatever is real to a man becomes part of him and partakes of his own personality.

Palo Alto, Cal.

Hugh O. Pentecost, Minister Unity Congregation.

If you and THE NEW UNITY feel as fine on your twentieth birthday as I did on mine, congratulations will be inadequate. We who read THE NEW UNITY are the ones to be congratulated that you have lived, and do live and minister to us. Yours is a mine from which you dig and give to us even better treasures, because your heart is young and your mind is healthy and growing. Long life to you! God bless you!

New York City.

William M. Salter, Lecturer Ethical Society.

THE NEW UNITY is a paper with a history. It has stood for ideas, for advancing ideas, and has advanced with them. Once it led the forward movement in Unitarianism; now it is a leader of the forces that are looking for a still wider synthesis. All change brings a little chaos with it, and I find the new thoughts and purposes of the paper a little chaotic now; but I doubt not that clearness will come in time, and that it, along with other agencies, will bring at last that new religious order for which the world is waiting, wherein wickedness will be the only heresy. May time sit lightly on its editor, and may the years bring even richer and richer rewards for his great-hearted, untiring labors!

Chicago.

Althea A. Ogden.

How stalwart, strong, and glorious thou hast grown!
Thou whom I first knew as a weakling child—
A child who bore the woes of babyhood
With that philosophy those children show
Who lack the salving kiss for each small hurt.
Thine was a rigorous school; inclement winds
Oft pierced thy ill-clad, boyish form, and naught
Save prescient sense of thy high work in life
Appeased thy hunger-pangs and eased the wearied brain;
Freedom and Truth taught thee the Master-words,
And Love stood Monitor, inspiring every theme.

And now thou standest facing all the world,
While love for God and man shines from thine eyes,—
And hands outstretched from every point of earth
Grasp thine (O rare, sweet thrill!) in strength and love—
And voices cry in tongues of every land,
"God-speed to thee, brave youth! God-speed! God-speed!

Chicago.

Francis H. Rowley, Pastor of First Baptist Church and Secretary of the American Humane Society.

Is it possible that THE NEW UNITY is approaching its twentieth birthday? Will you accept this bit of hearty greeting?

A score of years of splendid service! For how many through these years has THE NEW UNITY meant a wider vision, a larger world, a kindlier faith! It has borne its witness to the truth that

Love, hope, fear, faith—these make humanity;
These are its sign and note and character.

It has also seemed, with a certain great confidence, always to be saying:

God! Thou art love! I build my faith on that.

Fall River, Mass.

Elinor E. Gordon, Pastor of Unitarian Church.

Greetings and congratulations for UNITY on its birthday! During its twenty years I think I have never missed a number. At the busiest times have at least glanced through its pages; and during this time whatever I have found there or missed there, I have found the earnest tone. Sometimes sweet, oftentimes bitter, there has been ever a tonic in its atmosphere that stimulated the reader to nobler endeavor.

To be in earnest; to speak with no uncertain tone; to fight the battles of those who are not strong enough to fight for themselves; to stand for freedom of soul—surely there is enough to keep UNITY busy for another twenty years.

With justice, kindness, and charity for all who are with it and for all who are against it, may it go rejoicing on its way.

Iowa City, Ia.

A. C. Grier, Pastor of Church of the Good Shepherd.

I surely desire to express my appreciation of the work that THE NEW UNITY has done, that means largely what Jenkin Lloyd Jones has done. When I think of you, often the thought "God bless him!" is in my mind. In every reform or every great movement you have been on either the right side, or the one I consider right. Careless humanity gathers the fruits of the sacrifice that thus have to be made for it in the lives of such men and papers. May THE NEW UNITY live many years to oppose wrong and to prosper right!

There 's one thing yet,
There's two things yet,
To brag on that we know;
He never, never failed a friend,
And never feared a foe.

Racine, Wis.

J. A. Cooper, a Subscriber.

Accept my heartiest greetings! And now let us all do what we can to make THE NEW UNITY "better than ever."

Struthers, O.

George R. Freeman, Meadville Theological School.

To THE NEW UNITY greetings and congratulations! Congratulations that before reaching the years of legal manhood you have already seen realized in the Parliament of Religions in your own home city, one of the dear dreams of your youth.

May you keep in the coming years this union of the enthusiasm of youth with the wide horizon of age, urging every service that man can do for man, and proclaiming to the world the need of both the healing oil and the box of fragrant ointment.

Meadville, Pa.

Lucy E. Textor, Pastor of First Unitarian Society.

Greetings to THE NEW UNITY on its twentieth birthday! May it long continue its noble work of obliterating sect lines and laying foundation stones for that universal religion which shall one day bind East to West and North to South, in the single-hearted service of man and worship of God.

Grand Haven, Mich.

R. Heber Newton, Pastor of All Souls Church and Vice-President of the Liberal Congress of Religion.

I send cordial and hearty greetings to THE NEW UNITY upon its interesting anniversary! I know of no paper that is doing more towards hastening in the new and better and larger unity that surely lies before us. That unity is to be, first of all, in the spirit. All other unities will crystallize around this inner and essential unity. All that makes for it is making for the heart of things, out of which will pulse the forces of all betterment.

New York City.

C. C. Everett, Dean of the Cambridge Divinity School.

I congratulate THE NEW UNITY on the good work that it has done during its twenty years. It has had a double task to liberalize religion and to make liberalism religious. It might almost seem as if the first of these movements might soon be left to take care of itself. "The stars in their courses" are fighting for it. All the more need is there for effort to prevent liberalism from passing into irreligion. It is the special mission of THE NEW UNITY to show that, in leaving the narrowness of the old thought, men need not leave also their religion behind them.

"They bow their heads,
They shrink at going out, but enter thought.
Another golden chamber of the king
Larger than they leave, and lordlier."

Long may THE NEW UNITY continue to render good service in the good cause.

Cambridge, Mass.

Rev. Florence Kollock Crooker.

I am glad to be a guest at the birthday party. It is something that does not come to one every day, this privilege of offering congratulations to a grown up religious paper, strong, healthy, and keeping perfect step with the march of time. I like much the real courage that you have shown in lifting up your voice in season and out of season, in advocacy of the things you hold true. Let my birthday present be a choice bunch of thanks for your tireless defense of the helpless, whether a song-bird, a disfranchised citizen, or an heretical opinion. I always like you, even when I do not agree with you, because of the great, strong, true heart-throbs that fairly thrill one as your ringing words of defense, warning, and denunciation come without either hesitancy or apology, month after month, year after year. All is so true to your very self that, with old Polonius, I am always confident you cannot be false to others; and so, in my gift of thanks, you may note that the largest is for this—your real sentiment, your sincere word.

Having passed so safely through the illness peculiar to childhood, what may we not expect of this strong, brave, prophetic youth! Shall not the sweet songs of the past twenty years grow sweeter? The wise counsel wiser? The defense of the defenseless more valiant, and the whole ministry of loving, uplifting service be even sweeter, stronger, nobler? I think so, and so am glad for you and for the world of this anniversary day.

Troy, N. Y.

George Willis Cooke, Pastor of the Follen Church. Associate Editor for the first year.

I am more than ever in sympathy with the principles for which THE NEW UNITY has stood; not always with its methods, but without hesitation with its deeper convictions and ideals. The chief curses of this country to-day are partisan politics and sectarian religion; and it would be difficult to say which is the greater evil. I have no sympathy whatever with either, and am always glad to do whatever I can to bring them to an end. Our country will never reach its true greatness until they are effectually destroyed. I am always of one mind with Emerson in my dislike of "the hurrah for our side," whether it is in religion or politics, whether it bears the name of liberal or orthodox. Whatever will hold up to men universal ideals must have the future with it.

The need is great for a statement of religion that includes all that is universal in it, and that makes sure of its profound affirmations and its all-conquering ideals. The need of the world for such a religion was never greater than now, never before has it had such an opportunity for reconciliation and inclusiveness. There is in the world but one religion, and there never can be but one. However many the forms and rituals, the essential truth and spirit are forever the same. Whoever accepts that religion of faith in the Eternal Unity, and of trust in the Infinite Love, and of confidence in the supreme worth of Human Service, need have no fear but that the world will come to his side in due time. All religions since the world began have had but the one essential creed: The Fatherhood of God and the brotherhood of man.

East Lexington, Mass.

Newton M. Mann, Pastor of Unitarian Church and Director of Liberal Congress of Religion.

Our birthday gifts we haste to send,
  And wishes warm and plenty,
When round the fête comes of a friend
  Fair as the day, and—twenty!

'Tis time to stand somewhat in awe
  Of one whose maiden tresses
We used to fondle; one we saw
  Toddle in baby's dresses!

'Twas UNITY when first she came
  To loving hands to hold her;—
So sage she grew they changed her name,
  Lest any think her older!

Needless precaution. Surely few
  With eyes for youth and beauty
Need to be told how spick, span NEW,
  This voice of love and duty.

Say, 'twas a new ideal wed
  Changed the sweet name of UNITY
To mean a oneness far ahead—
  Freedom's enlarged community.

Say what you will, I love the girl
  I used to love with passion
Which blinds with one remembered curl
  To all the newest fashion.

The maiden in the matron bides;
  There may she bide for ages,
And keep the Book of Life besides
  As fair as its first pages.

Omaha.

Frederick E. Dewhurst, Pastor of Plymouth Church and Director of the Liberal Congress of Religion.

I am going to take a few minutes of this historic anniversary to send my heartiest congratulations to THE NEW UNITY upon its arrival at the twentieth milestone.

I am struck with the fact that THE NEW UNITY got into the world at just the moment that the venerable Leo was settling his pontifical robes upon the papal throne. Both have witnessed a remarkable twenty years, the most remarkable and significant of this century, and perhaps that means of any century. During these twenty years Leo and THE NEW UNITY have been working for the Catholic church, Leo for the Catholic church of a splendid past, a rich history, a church that would gladly gather all its renegade children under its wings if they would come. THE NEW UNITY has been working for a Catholic church that will be broad and universal enough to gather up all the reverent thought, all the sincere and beneficent activity of the world. With malice toward none and charity toward all, is it not already possible to see which type of catholicity is bound to decrease, and which is bound to increase in the years that stretch out before us into the century to come? Within the next twenty years, is it not possible that there may be such coming together of all seekers after truth, of all workers for righteousness, of all lovers of the good and the beautiful, such a deepened sense of the community of all true work, and such a perception of the need of "assembling ourselves together" in all spiritual aspirations and fellowships that we shall be able to proclaim the new-old creed, "I believe in the holy Catholic church?"

I hope so. I believe so. May THE NEW UNITY help on for more than another twenty years in the good work!

Indianapolis, Ind.

Ada C. Bowles, Pastor of Universalist Church.

To help men think and strive to be
At one with Life's grand harmony;
That rolling on, from age to age,
Turns down the past as turns the page.

To help men think, and thence to know
The love that sets the heart aglow,
And moves the hand from deed to deed
In answer to another's need

Go on, Evangel! spread thy wings;
Where faith a sadden'd song still sings!
Because of doubts that lurk within
And bends its brow in dread of sin;
Bear on the truth that high above
All discords runs the Song of Love.

Gloucester, Mass.

E. L. Rexford, Pastor of Universalist Church and Director of Liberal Congress of Religion.

I am glad you are still laboring to enlarge the sacred books of the world. How much we lose by recognizing only the One Book of a particular race of men. We want Garrison enrolled among the prophets, and Whittier among the singers of God's eternal Israel—these, and a multitude besides. Why not? Garrison, and Phillips, and Sumner, and Parker thundered against a great wrong as vehemently as did ever Jeremiah or Isaiah; and Whittier and Tennyson and Browning sang far more sweetly and divinely than David (sometimes) did.

I read in the Buddhist traditions that when the great Gautama was born, the heavens were full of music as they were when the Christ was born. The same music that was heard over the hills of Palestine was heard five hundred years before at Kapila-Vastu.

The same choir of the celestials chanted it. The angels are old and ever young, and they always sing when the great souls are born into the world. We need to open our portals and listen, and the divine melodies will be heard in every land and in every age. I am glad THE NEW UNITY is teaching the world how to listen.

Columbus, O.

M. M. Mangasarian, Lecturer of the Ethical Movement.

The past twenty years of THE NEW UNITY illustrate beyond expression the amazingly high strain of its senior editor's faith in the future. THE NEW UNITY has been both a drag and a wing to its devoted spiritual sponsor. You have clung to THE NEW UNITY as virtue clings to human nature, even under the most blighting circumstances. To remain wedded to this beautiful but undowered spouse, through these long years of poverty, struggle, and a scraggy support, you have been compelled, my dear brother Jones, to divorce from your home and heart the tranquillities and comforts so pleasant to a man of your avocation, and which come to others in troops. But already the thorns are beginning to blossom—faith still works miracles—and the twentieth turning point ushers in the dawn dappled with the tints of pearl. Any coward can toil himself out of breath, when he is sure of his pay, but I congratulate, with all my heart, the man who can give twenty years of his heart's best blood, hoping for nothing again.

New York City.

B. R. Marsh, Pastor of Independent Church.

In congratulating THE NEW UNITY on its twentieth birthday, some thoughts occur to me that I have only space to outline.

The labor, care, and sacrifice of the fond parent; the wealth of thought, of learning, of refined and purified religion, that these twenty years' numbers contain. I have great hope that ere it reaches its majority it may become self-supporting. What a vast change has taken place in the theological world in these twenty years; not only in the growth of liberal religion, but in the mellowing of orthodoxy! To the accomplishment of these blessed ends, how great a part has THE NEW UNITY performed!

When I was born out of sectarianism into the light of free religion, about fifteen years ago, there were many papers and periodicals that were highly prized by me, even more than was THE NEW UNITY; but none have grown with my growth as it has. Now I regard it as the great hope of the new era that made its first noted proclamation at the World's Parliament of Religions.

May it never be too old to learn, too wise to change, or too prosperous to plead the cause of the humble and weak! Having no bonds but truth, it is free indeed. All lovers of truth must respect it, and ought to support it with all patronage and praise.

Peoria, Ill.

Geo. N. Falconer, Pastor of Unity Church.

Long live THE NEW UNITY! 'Tis an angel in disguise! It is one of the few religious periodicals that deserve to be called "evangelical"—"bringer of good news." Its aim—could there be a better?—to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreement about duties. Again, long live THE NEW UNITY! Twenty years old the first of March! Twenty years of wise and faithful service—who can estimate the amount of good accomplished? Of one thing we are assured—the message of THE NEW UNITY has reached and blessed many souls, sanctified many lives, consecrated many homes, softened many hearts, restrained and reclaimed not a few men and women whom no other religious instrumentality could so effectually touch. Was ever a truer sentence penned than this of Matthew Arnold: "The world is forwarded by having its attention fixed on the best things!" THE NEW UNITY need have no fear; she is playing well her part in the world's drama, shirk their part who may.

One of the pleasures that has come to the undersigned the past year has been the privilege afforded him of having introduced not less than one hundred and sixty-five new readers to the columns of THE NEW UNITY. This means as many homes made a little happier and brighter for at lleast one year. The home is the safeguard of the nation. Control the literature of the household, says Bacon, and you guarantee the well-being of church and state. Good reading has saved many a man from ruin and disgrace. Books are the world's saviors. Once more, long live THE NEW UNITY! Here are the names and dollars of two more subscribers. Let us do all we can, every woman, every man, to increase the circulation of THE NEW UNITY to one hundred thousand copies. The time to begin?—now! The place?—right here!

Fort Collins, Colo.

John Snyder, Pastor of Church of the Messiah.

I send hearty greetings to THE NEW UNITY on its twentieth birthday. One year more and it will reach its legal age of discretion. But THE NEW UNITY has already come into possession of every good thing except fortune. May its twenty-first birthday bring it the added grace of a large inheritance, and may it complete the trinity of those things which, like "a tree and the truth," have eternal youthfulness.

St. Louis, Mo.

Mary Louise Catlin, Vice-President of the National Alliance of Unitarian and other Liberal Christian Women.

I am reminded that on the first of March THE NEW UNITY will celebrate its twentieth birthday, and therefore send through its senior editor greeting and congratulation.

I was one of the early subscribers, and though of late not entirely sympathetic with its course, shall continue to take it. And having read, shall pass it on for others to read, as has been my habit for the last decade. I wish it a long and successful career.

New York, Brooklyn Borough.

Mrs. L. B. Fisher.

[Mrs. Fisher's word will awaken in the hearts of the older friends and readers memories of the faithful and prompt Judson Fisher, who was with us twenty years ago in the flesh and ever with us in the spirit.—EDITOR.]

Greetings to THE NEW UNITY on its twentieth birthday, and congratulations to the faithful editor, who, through many discouragements, has stood bravely at his post and sent his weekly messengers to minister to the intellectual and spiritual needs of humanity.

Those who have followed THE NEW UNITY through these years of its existence, take just pride in the fact that it has always been the exponent of whatever is best in literature and life; that high ideals have ever been placed before us, and incentives given for the highest and broadest culture.

While I have a very tender memory of what UNITY has been in the past, I can ask for nothing better for THE NEW UNITY than that it shall continue, in the years to come, as in the years that have passed, to be an inspiration to helpful and noble work in the building of true character in the home, civic and national life.

Alton, Ill.

Geo. A. Thayer, Pastor of First Unitarian Church.

Although that good time is yet far off for which your twenty years in the editorial office have wrought, persuasion of the reasonable men that the service of righteousness and the discipleship of truth are the main things in religion, the gains of adherents to that creed have been so large that the inevitable discouragements of the teaching must be counterbalanced by the gladness over the success of the cause.

The stars in their course are fighting for reason in religion, and the liberal church finds its most efficient allies in the various forms of modern culture, which preach its gospel though they may not take its name. Happy the editor or the preacher who works with the best spirit of this century, for the future is his, as it belongs to no one who has the intellectual forces of the age in opposition to him.

Cincinnati, O.

M. J. Savage, Pastor of the Church of the Messiah and Vice-President of the Liberal Congress.

You have not always pleased me, but you have done what doubtless is a great deal better—you have been unflinchingly true to yourself and to your highest ideals of right. No one can do a nobler thing than this; so I congratulate you most heartily on your continued life and your growing prosperity.

New York City.

Wm. E. Mason, United States Senator for Illinois.

I wish I could say a word that would be of some use to the UNITY on its twentieth birthday. We have taken the paper ever since it was first published, and, although times were hard and money was scarce, we renewed our subscription when we were obliged to discontinue some others. I can never in any way repay the UNITY for the good it has done me and my family. I shall always feel grateful for the good work you have done in Chicago.

Washington, D. C.

Edward Everett Hale.

When one comes to twentieth anniversaries, one is thrown back to memories which go even farther. It has occurred to me that this would be a good time to print what I said of the city of Chicago, and the fire at Chicago, one year after it took place. The enclosed passage is from a sermon of mine delivered on the 13th of October, 1872. Perhaps you will like to print a part of this in your memorial number. (See page 21.)

With hopes that the cause of NEW UNITY may triumph in this world, and in all worlds, as indeed, I think it is likely to do, I am, as you know, always yours.

Boston.

Geo. L. Cary, President of the Meadville Theological School.

Since most periodical publications, like most children, die in early youth, the fact that UNITY has not only survived for twenty years, thus almost attaining to that majority which entitles one to a full share in the management of the world's affairs, but has developed a constantly increasing vigor of body and strength of mind, its friends may well believe that it gives good promise of a vigorous manhood. In these times no newspaper of any sort can survive for twenty years, no matter what sacrifices its founders may make in its behalf, unless a goodly number of people really want to read it and are willing to pay something for the opportunity. But the law of "the survival of the fittest" needs, in its every application, to be supplemented by the question, "Fitness for what?" Now, among the many other good things that UNITY has been fit for, it has doubtless served admirably this one purpose: It has met the wants of those scattered human units—atoms in a state of unstable equilibrium—not yet ready to crystallize around any center, although semi-conscious of those "shy yearnings" which will not allow any man to keep altogether aloof from his brother man in spirit any more than in body. So it has been well, since God has "made of one every nation of men for to dwell on all the face of the earth," that UNITY should exist for the sake of aiding the forces of nature to preserve intact this oneness.

Meadville, Pa.

J. H. Palmer, Pastor of Universalist Church.

That THE NEW UNITY will be twenty years old the first day of March arouses manifold memories. What wonderful years they have been for the great world outside the office of the editor, what years of anxiety, hope, and occasional triumph within! Amid all the strife, turmoil, and battle, the earth has moved sunward, and it is cheering to realize and beautiful to remember that THE NEW UNITY has all through this double decade cheered on the warriors of righteousness with its confident word that

> "Ever the Right comes uppermost,
> And ever is Justice done.

A brave heart is a fortune, and NEW UNITY is is to be congratulated that from its first number to the present issue it has never temporized with evil, has never spoken in doubtful tones in behalf of what it believed was the truth.

The hair of the editor has silvered somewhat with the ungentle touch of Time, but the page of the paper shows only increasing strength. And why not, since in another year it will attain to its majority, will rejoice like a young man in its strength? We all rejoice with it, wishing the while that the next twenty years may be doubly useful, and filled, as the first twenty years of its life have been, with the blessed gospel of helpfulness, truth, and love.

Cedar Rapids, Ia.

Rodney F. Johonnot, Pastor of Unity Church.

I heartily congratulate the editor and the cause represented by THE NEW UNITY upon the twentieth anniversary of its publication. I do not know how many years I have been a subscriber to this paper in its several forms and under different names; but during all this time it has maintained the same spirit, and I have watched its growth with satisfaction. It has cost much of toil and sacrifice to keep it alive. Many have labored, and others have entered into their labors, and I gladly send my testimonial to its high worth and splendid optimism which has often kept the breath of courage in many breasts which otherwise would have sunk in despair. I do not know that such testimonials, of which I doubt not there will be hundreds, will bring payment for the outlay of time and energy and fast-numbering heart-beats which THE NEW UNITY has cost; but perhaps it is all the payment the toilers for humanity will ever get. Not all, perhaps, receive even this. Among all the religious papers which come to my desk, THE NEW UNITY is the most thought-compelling, the most forceful, and is always the bringer of a high message, summoning one from present achievement to greater work. It is not only a prophetic cry in the wilderness from one who is far in advance, but it is a working-force, casting up a highway over which the men of coming time shall walk. The unity to which it looks is not new but old, yet perennially fresh, the unity of the spirit of love and truth and righteousness. May the twentieth year of THE NEW UNITY be the dawn of the real unity which the twentieth century shall see in its fullness of glory!

Oak Park, Ill.

Rev. William Ballou.

I gladly send congratulations to THE NEW UNITY for having attained conspicuous longevity in a world where the ratio of mortality amongst newspapers is greater than amongst tenement-house babies. But in these matters it is, after all, the personal phase that most appeals to one, so I add, likewise, my sincere greetings to the senior editor, who has been strong to carry the burden of it to this day. I rejoice that he can do that special work which he finds best worth doing.

Cambridge, Mass.

F. W. N. Hugenholtz, Pastor of Holland Unitarian Society.

"I swear unto me an everlasting youth," said the great Schleiermacher, and we can say the same of every one whose life is devoted to high ideals. But, if in a world which always prefers compromise to radicalism, and the practical midway to the narrow path of idealism, a religious weekly advocating such an ideal can enter courageously its second score of years, the proof has been rendered that its editorial staff knows how to combine enthusiastic faith with energetic perseverance, and the charm of good taste and undying good humor. I am glad that while so many of its contemporaries had to succumb under the pressure of the hard times, THE NEW UNITY reveals such a strong life, power, and hope, that it may completely succeed in paving her way through trial to triumph, and awake in many minds its own everlasting youth.

Grand Rapids, Mich.

Rev. Geo. W. Buckley.

As a long-timed debtor for many helpful words in the past, and the expectant debtor for many more helpful words in the future, I send this greeting and tribute to THE NEW UNITY and its senior editor. Both came into the world for the same purpose, that we might have light and life, and have them more abundantly. Reminded that twenty years have sped since THE NEW UNITY was set afloat on behalf of rational religion, my thought drifts backward. Memory blends in strange fashion chords of joy and sadness, as one reflects on various aspects of the battle for clearer vision and broader faith and fraternities among men. Because of it what meetings and partings by the way! What publishers, editors, co-workers, contributors have come and gone! What voices of logician and poet, of radical and conservative, of prophet and priest have been heard! Manifold changes in the crew, but always aboard one steadfast watchman, in weather fair or foul. As in some musical composition a certain strain of harmony may prevail through many variations, so through the many variations in the twenty years' composition of THE NEW UNITY the voice of the senior editor has rung out strong and brave. Sometimes it may have sounded to the more conservative, even among his friends, a little wanting in "sweet reasonableness," yet a manful voice, with the tone of prophecy in it—withal, the voice of one so full of humanitarian zeal, and fruitful in blessed service, that we must needs pronounce for him absolution for any "errors of his way." May he stay with us another twenty years, and "may his tribe increase" on the face of the earth!

Battle Creek, Mich.

Belle L. Gorton, Editor of "The New Order," and at one time Office Editor of "Unity."

Ask we where the soul-light burneth splendid,
Where true righteousness of Christ doth pulse,
Where hope, freedom, fellowship are blended;
In NEW UNITY, leaps the answer forth.

Twenty years of usefulness are numbered,
Years of prayerful, lofty aspiration;
Twenty years when courage never slumbered—
Despite the pricks of many a sharp vexation.

Bravely standing tireless at his post,
Calmly sinking personal in general gain,
Counting sacrifice for truth, ne'er lost,
Mark the strong one whom we will not name.

To him, send we glad congratulations!
Hope his years may be with blessings rife;
Conscious that his goal 's well worth the striving,
Wish his paper long and glorious life!

Chicago.

Mrs. Anna H. Frost.

I know that the stars are fighting for you, and that is all one need to know.

Brattleboro, Vt.

Philip S. Moxom, Pastor of Congregationalist Church.

I send hearty congratulations on the twentieth birthday of THE NEW UNITY, and wish for it crescent prosperity. May it continue to be, more and more, a torch-bearer throughout the Northwest and the whole country, enlightening men with the larger truths!

Springfield, Mass.

Thomas R. Slicer, Pastor of All Souls Church.

Not "toleration," but "spiritual sympathy," is the great word of the Kingdom of God among men. I rejoice in the score of years in which THE NEW UNITY has fought a good fight, and kept the faith and freedom of a wider horizon as belonging to man. I wish for it good years to come and good work to be done in them, with gladness of heart.

New York City.

Paul Carus, Editor of the Open Court and Director of the Liberal Congress of Religion.

THE NEW UNITY has now been sailing for twenty years on its course, first under the name of UNITY, and when new problems and new solutions arose, under the name of THE NEW UNITY, always willing to receive the new light. You have been a bold pilot, and the gallant captain of this valiant craft reminds me of Schiller's lines on Columbus, written in the classical metre of the distich, which I venture to translate in its original rhythm as follows:

Sail, O thou sailor courageous! Ne'er mind that the wit will deride thee,
And that thy boatswain will drop wearied of work at the helm.
Sail, O sail on for the West! There the land must emerge from the ocean,

As your vaticinal mind clearly perceiveth e'en now.
Trust to the God who thee leadeth, and cross the mysterious ocean;
Did there the land not exist, now would it rise from the deep.
Truly, with genius Nature has made an eternal alliance,
What he has promised, forsooth, she, without fail, will fulfill.

You were never lacking in boldness. Be as scrupulous in investigating and making sure that you steer the right course as did the discoverer of the New World, and success will not fail you.

Chicago.

William Brunton, Pastor of Washington Street Christian Church.

It is like calling on a dear friend to greet THE NEW UNITY on this occasion; surely it is a golden time, and we are full of high hopes of it, and praises of its grand record of good. I trust now it nears its majority, it will be able to do greater work of enlightenment and reform. This will be the case if its constituents take hold of the matter and increase its list of subscribers by their personal solicitation. It has a field of its own, wisely cultivated, and most heartily do I wish it increasing prosperity.

New Unity betokens growth of mind;
Is sign of deeper thought of things divine;
Among all sects this brotherhood we find—
It fills the creedal jars with God's new wine.

Fairhaven, Mass.

Leslie W. Sprague, Pastor of All Souls Church.

Greetings to THE NEW UNITY on its twentieth birthday, and to its friends!

THE NEW UNITY has weathered a stormy period, in which many publications, even under the patronage of strong denominational organizations, have gone down. It has been a yearly wonder that the champion of an unpopular cause like THE NEW UNITY'S, without endowment and lacking ecclesiastical support, has not been forced to suspend. Greetings are, therefore, a privilege.

Gratitude is fitting, and in many hearts it will be earnest and profound. Gratitude for the inspiration THE NEW UNITY'S pages have borne, for the growing prophecy of its message, and for the real success of its efforts; for while its word has been more prophetic than many will acknowledge, or than any can perceive, yet its attainment is nearer than is often felt, as is evidenced by the changing attitude of liberal and progressive churches toward denominational concerns, a careful survey revealing, among many churches, either a complete disregard for denominational organizations, or a regard for them only as a means of organizing the spirit of unsectarian fellowship, and of acknowledging the world-wide human bond. And gratitude for the work will be gratitude to the workers, to the supporters of THE NEW UNITY, to its many and able contributors, and, more than all others, to its devoted, heroic, prophet-hearted senior editor, without whom it would not have been, nor could its cause have been, so well conceived and represented.

Greetings and the gratitude which is awakened when the past is considered, should inspire generosity as the future is faced. There is great need for the word and work of THE NEW UNITY, need that its message should be full rounded, and its gospel fully voiced. Even larger courage and prophecy on the part of its workers shall come with greater loyalty and co-operation on the part of its readers and friends. Let its circulation multiply and continue to multiply, that its work may be still more efficient, and its message sung in many hearts.

Whatever our church or denomination, THE NEW UNITY is chanting the song of our promised land, into which all shall one day march victoriously; and whether we march alone, as many will, or in bands and armies, as many must, all shall march therein at last, and find Freedom in Character, Fellowship in Freedom, and Religion in all.

Grand Rapids, Mich.

Minnie S. Savage.

PAVING THE WAY.

It is a humble task, perhaps, you say,
"Paving the way;"
Most, thus, we bless the feet that are to come
Following us home.
"The way" leads toward a higher good—toward God;
Built ere it' s trod;
It makes the work of many a patient soul;
But as a whole,
It means the strong life of the race in quest
Of all that 's best.
To labor on this highway falls to thee,
Brave UNITY,
And for thy sweet and beauteous birthday gift
I bid thee lift
The burden of thy privileged toil anew
Strong—faithful—true.

Madison, Wis.

F. A. Christie, Meadville Professor in the Theological School.

The twentieth year is a happy age, an age when the ideals of the new generation seize upon the individual and claim him for their service. THE NEW UNITY, in its twentieth year, breathes the impetuous ardor and the high expectancy of its mingled youth and manhood. May its happiest dreams come true!

Meadville, Pa.

Nicholson P. Gilman, Managing Editor of The New World and Professor in the Meadville Theological School.

A word of congratulation from the younger *New World* to the older NEW UNITY is altogether fitting and desirable. Each periodical expresses in its title the aim of the other. The *New World* seeks, through the co-operation of liberal scholars, and more especially in a true spirit of unity, to express the truths of a theology, philosophy, science, and religion in living accord with each other, and THE NEW UNITY labors on a different line to bring about a new world of the same kind. May your lusty youth go on to a vigorous manhood!

Meadville, Pa.

Merle St. Croix Wright, Pastor of Unity Congregational Society.

My word of greeting to THE NEW UNITY on its twentieth birthday is a word of weeping that I am so much out of its life and of the knowledge of it. I stand firm and forever for the liberal fellowship, and think, with such splendid men, and glowing hopes and golden opportunity, our meeting should be a time of spiritual stress and passion—as underneath, of peace and deep repose, "Joy in the Holy Ghost" and general righteousness—that should make the earth shake and our hearts bound to one another, as truths are seen and uttered, ideals depicted, and resolves confirmed.

"Go on, with honor," is my adjuration, sinking your shaft down to the heart of life's rich possibilities, standing on your towers at the dawning to pass truth's gladdening word, stirring such a fellowship of love that friends will be glad to meet—and find opportunity provided—just for the joy of seeing each other again, and saying some heart-word or some home-truth about the great concern of all of us. A conference for ourselves once in a while, to wrestle mightily together, speaking our truth in love, our love in truth—that would suit me, and that is, I believe, THE NEW UNITY.

New York City.

Henry Frank, Pastor of Metropolitan Independent Church.

Valorously and grand as Christian should,
Hast thou, O Child of Freedom, ever fought,
Since erst at Error's feet thy gauntlet brought
The curse of bigot on thy cause. Where stood
Grim Falsehood with his grewsome crew, and sought,
By holy speech and sanctimonious mood,
To villify what Truth and Reason taught,
There were thy standards hoist, 'gainst storm and flood!
And now, thy twentieth natal day is crown'd,
O Brave, O Strong, O Great, with wreath of bay,
And Victor's glory and proud name, renown'd,
Hoist higher still thy flag, and lead the way
To where the dawn shall usher in, new found,
For all mankind, the birth of Freedom's Day!

New York City.

Edward A. Horton, President of the Unitarian Sunday-School Society.

My friendly hand reaches out to the senior editor's. We were delvers together in the Meadville mine of theology. We have been workers together in the free field of rational religion. We are hopers together for the day of emancipated Christianity.

Into THE NEW UNITY he and his associates have unremittingly poured loyalty, thought, money, personality. Associates have come and gone, but the senior editor has remained, steadily guiding the regular proclamations of "Freedom, Fellowship, and Character in Religion."

I send my genuine congratulations to THE NEW UNITY on this dual decade anniversary of its existence, and my hearty wishes for its prosperous future!

Boston, Mass.

W. L. Sheldon, Lecturer of Ethical Society and Director o the Liberal Congress of Religion.

I send my good wishes to THE NEW UNITY on its twentieth anniversary. I have watched its course since my coming to St. Louis eleven or twelve years ago, and have been pleased to observe how it has improved as the years have gone on. It is the only religious paper that those of us outside the strict pale of orthodoxy have here in the West, and for this reason, if no other, we should rally to its support. The best way to appreciate it would be for us to think in what a position we would be if there were no paper of the kind to which we could look here in the West.

St. Louis, Mo.

W. D. Simonds, Pastor of First Unitarian Society.

A word of greeting to THE NEW UNITY; rather a word of thanksgiving, of gratitude. Just meed of praise honestly won and worn hurts no man.

During two of the best decades of this best century, THE NEW UNITY has given clear and noble message for the religion of liberty and love, and today stands in the very front rank of liberal publications. This work which you have done, as it were, with one hand—while the other has been busy with gracious tasks for human welfare—is labor and honor enough for even a "beloved disciple" in the kingdom of God. Yet we are not satisfied. We of THE NEW UNITY family crave for you another twenty years crowned with new labors in the service of truth, liberty, fraternity, and progress.

Madison, Wis.

S. J. Stewart, Pastor of the Independent Congregational Church.

The first and chief cause for greeting THE NEW UNITY on its twentieth birthday, which suggests itself to me, is that the senior editor long ago foresaw that the new religious movement, especially in the West, was to be larger than the lines of any established liberal denomination. Some denominations have done much to lead men into a larger religious outlook, especially in New England. Both directly and indirectly, they have had some influence, too, on the thought of the West. But the movement here springs from so many different sources that it cannot be labeled or confined except in some very broad and flexible manner, like that of the Liberal Congress, composed of the free minds of many different currents of opinion.

The broader religion of this city is a good illustration of the sanity of the prophecy of THE NEW UNITY. The old abolitionists were very strong here and helped to form a sentiment of universal brotherhood. The Quakers brought their modicum of spirituality, and along with the better class of spiritualists long ago started an undercurrent that melted away the rigidity of word-dogmas. But the concentrated effort toward a larger religious outlook was, of course, the organization, now independent, which had its roots in the old orthodoxy, and without violent upheaval has grown up into the brighter atmosphere of broad thought along with reverence.

The growth of the people was at the first, along with the development of their then young teacher, Reid Stuart. But the development of his mind, along with that of the growth of the people, was caused by influences outside any existing liberal denomination. He was influenced by the humanitarian side of Jesus Himself, by his own clear thought and human instincts, and by such writers as Plato, Carlyle, and Negel. So far as personal influence counted, he was affected more by David Swing, as many western young men were in the West twenty-five years ago, and by Dr. Thomas, and Frederic W. Robertson, of Brighton, than by any organized denominationalism. This is but a brief statement of the influences which have broadened the religious life of this city, and has caused the present special organization of perhaps a thousand adherents.

The atmosphere and influence here are but illustrations of conditions in many places in this state, a state, by the way, whose laws are favorable to independent religious organizations because of the advantage they give to the congregation—the real body which supports the cause—to manage its own affairs as the actual supporters desire.

The pressure of the new physical science and philosophy, the world's great poetry and literature, old emotional tendencies and relations, the new interest in sociology—all these and other influences are behind the religious tendencies of the hour, and must be all understood and recognized in any successful progressive church to-day. Moreover, sincere conservatism itself, so far as it is connected with the individual life, should surely have as much charity and study as, for instance, agnosticism. The editor of THE NEW UNITY builded "better than he knew."

Battle Creek, Mich.

Charles de B. Mills.

Congratulations to THE NEW UNITY on the celebration of its twentieth birthday. It bears as its motto, dedication to the spirit of growth coextensive with the reach of the illimitable mind; dedication to progress on and on, without end. May its future be worthy of its luminous and brilliant past! The destiny of man's soul is a growth. Like the symptote in mathematics, it is forever to approach, yet never to touch the curve.

Syracuse, N. Y.

Charles F. Dole, Pastor First Congregational Society.

I wish to join heartily in the chorus of congratulation over the attainment by your paper of the white milestone of a double decade. The fact is, you have truly "hitched your wagon to a star," or rather to a constellation of stars, all serenely moving the same way. When, with a noble purpose, you devote your life and all for good citizenship, good literature, and Freedom, Fellowship, and Character in Religion, what can any one say more? Here in a group is all that makes a journal worth having, or indeed, that makes life worth living.

No one who has watched your course through these twenty years can have a doubt of the unselfishness and consecration with which you have pursued your aim. No one who loves America, or religion, or humanity can fail to go with you in the prayer that your comprehensive motto may come to be the moving spirit of every journal in the land. Surely the realization of this prayer would make the twentieth century the most notable in the history of mankind.

Jamaica Plain, Mass.

Alfred W. Martin, Pastor of the First Free Church of Tacoma and Editor of the "Free Church Record."

I am glad, indeed, on this occasion to pay my tribute of honor and gratitude for the great and growing work which THE NEW UNITY has achieved, and to which twenty years ago it dedicated its soul.

The cause it represents holds the future—the cause of universality versus exclusiveness, of patriotism versus partisianship in religion, and of religion itself, as "the effort of man to perfect himself in all his relations."

Whatever differences may exist between the *Free Church Record* and THE NEW UNITY, its older and honored contemporary, they have a common cause in their warfare against the sect-spirit in religion, as against the party-spirit in politics. We go forth, too, under a common flag, the white banner of Peace, demanding that the swords of sectarian jealousy and strife be beaten into ploughshares to prepare the soil for the grand harvest of free, spiritual, and universal religion.

Accept our word of congratulation and greeting on your twentieth birthday, as coming right from the heart! May you enter your third decade with full assurances of success and long life, so richly deserved as the fitting reward of your untiring patience and unflagging zeal.

Tacoma, Wash.

Rev. J. O. M. Hewitt.

FOR UNITY AND AULD LANG SYNE!

"For UNITY and auld lang syne!"
Thou hast a talisman, friend Jones,
A secret word, a mystic sign;
Recalling "Luz" and "Bethel Stones!"

Two score of years—a leaflet cast
Upon the currents of the mind,
E'en when "the first" did seem "the last,"
For aught of "patronage" could find.

'Twas prophet soul alone could see
That time was *come* for broader faith,
And boldly spake in UNITY,
For all of God, that mankind hath!

But now we know, 'twas word of God;
And now we know, Religion 's One;
Each tribe doth hold the Mystic Rod,
And what is willed by faith is done.

Its form is shaped by sun and shade;
But it in spirit is the same,
For everywhere that man hath prayed,
His call hath been on God's great name!

Doth human soul take liberty,
And dare be free from ancient claim?
Behold we see NEW UNITY,
And welcome give, in Freedom's name.

Chicago.

Rev. S. B. Loomis.

If "to stop trying is the only failure," then THE NEW UNITY is a success. For twenty years a growing prophecy, ever more toward the perfect day, has gladdened and inspired an increasing company. Ever asking "What of the Night?" until at last its columns reflect the light of an opening day, of which no evening is foretold. What a sacrifice has been called for, those only know who have borne the burden of these twenty years. The reward cannot be estimated that comes of "Well done, good and faithful," yet in store.

May coming years find THE NEW UNITY urging love to "that God which ever lives and loves; one God, one law, one element, and one far-off divine event to which the whole creation moves."

Lone Rock, Wis.

Hattie Tyng Griswold.

I remember every one of the twenty years of UNITY, and all about them. And there has never been a number of which I was not proud, and few which I have not longed to share with others. And I have, in fact, sent more copies of it to friends than of any periodical which comes to our home.

I have always rejoiced in its spirit, and almost always applauded its attitude toward the many and various living issues that have been discussed in its columns. As regards character and conduct, I do not know that I have ever had occasion to differ from it, and rarely even in matters of belief, as regarding the expediency of certain lines of action. You perceive that UNITY and I may be regarded as like-minded, and that it is about as well for me to have you edit a paper as to edit it myself. Yes, much better, for oh, the hard work, the discouragement, the disappointment which have been yours, while only the pleasure and the uplifting have been mine. Thank you a thousand times for what you have done. And may you live long and prosper.

Columbus, Wis.

Mrs. J. C. Learned.

Its twentieth birthday! What high service it was born for, and what a noble work it has done! My bound volumes of THE NEW UNITY are very precious to me, and I am always glad that they outlived our great storm and are still good for reading, though a little the worse for the fury of the tempest.

May the paper live through all the storms of fate and see its fortieth birthday! It has had a strong and worthy band of cherishers and friends, it has done excellent service, and has still most worthy work to do. When I think of its beginning and of its sponsors, and the earnest faith and courage of those souls, I think it was baptized into a consecrated life and purpose such as few papers have ever had. It has my best wishes for many glorious birthdays yet.

St. Louis, Mo.

S. J. Barrows, Member of the House of Representatives from Massachusetts.

I congratulate NEW UNITY upon its twentieth birthday. People, especially ladies, have a way of changing their names about that time—sooner or later. If NEW UNITY should blushingly think of changing its name, I shall expect to hear it called the "New Trinity." It has always seemed to me a good deal of a trinitarian paper. The wire which connects the electric car with the dynamo conveys light, heat, and motion—a Unitarian trinity, a Trinitarian unity, three in one and one in three. So for twenty years NEW UNITY has illustrated in religion, light, heat, and motion, three in one and one in three. And Jenkin Lloyd Jones—may the Lord bless him—has been the dynamo.

Washington, D. C.

W. H. Savage, Pastor of First Congregational Society.

My greeting to THE NEW UNITY on its twentieth birthday must be mainly a greeting to the man who has been the soul of it. Courage and devotion to high ideals are the saving powers of the world that now is—the powers that will some time bring in the better world that is to come. That you have stood for these divine powers, amid great difficulties, is my reason for sending you this note. That THE NEW UNITY stands for them, according to its best light, is my reason for welcoming its weekly appearances. God has work for all brave souls. He can overrule our mistakes and mend our imperfections. May He give you twenty years more!

Waterlown, Mass.

Lewis J. Duncan, Lecturer of Ethical Society and Director of the Liberal Congress of Religions.

Congratulations to THE NEW UNITY on its twentieth anniversary. It has been a lusty infant, a vigorous kicker, a stalwart champion of despised causes, a valiant defender of the forward-looking faith, a generous foe and a courteous friend. Like all such infants it has had its hard bumps, its sore spots, its aches, and its enemies; but it has had also its pleasant experiences, its virtues, its triumphs, and its friends. As it has grown in years it has increased in stature and in grace, winning wisdom from blunders, and power out of adversity. May it attain its majority, and may its manhood vindicate all the prophecy of its infancy!

Milwaukee, Wis.

A. G. Jennings, Pastor Church of Our Father. And one time Office Editor of "Unity."

Dear Editor, you'd have me write
For UNITY a word—
A score of years! can this be right?
Thus, long this voice been heard?

Such years! not like the years of yore,
Oppressed by toil and strife—
Blessings are gathered in this score,
Ages with progress rife.

To live here twenty years to-day,
To work, to shape, to mould,
Is worth ten cycles of Cathay,
In times misnomered old.

I greet thee, then, true aged friend,
Stifler of doubts and fears—
The proudest word for me to send
I've known *Thee* twenty years.

Toledo, Ohio.

L. J. Dinsmore, Pastor of Universalist Church.

The idea of a world embracing sympathy is very dear to me. All the aims THE NEW UNITY aims at are worthy of its high character and lofty spirit. Yours is a great work of applied Christianity, religion harnessed to life, the fire from on high used to light the coals on the domestic altar. May God be with you greatly!

Augusta, Wis.

Henry Blanchard, Pastor of Universalist Church.

I read THE NEW UNITY with interest, with pleasure, and with profit. I congratulate its founders and its helpers on the twentieth anniversary of its birth. May its years be many! Let me praise the beauty of its form! Let me applaud its consecration and its courage!

Portland, Me.

Augusta J. Chapin, Pastor of Universalist Church.

I cannot neglect the sending of my cordial word of greeting to THE NEW UNITY on its twentieth birthday.

Freedom, Fellowship, and Character in Religion must always be new as the flowers are new with every springtime; and it is always springtime somewhere in the world. It is good that we have, in our age, a noble journal definitely devoted to the promotion of these great principles. May its usefulness—great in the past—grow with its years, and may its years be counted to twenty scores!

Mount Vernon, N. Y.

M. J. Miller, Pastor Emeritus of Unitarian Church.

Cheerily, for the thrilling memories of the "Auld lang syne" and for the present, glowing with brightening hopes of a better time coming, I send you a word of greeting for the twentieth birthday.

Glad am I that the memorable years of the child UNITY are counted to the credit of THE NEW UNITY. It kindles anew my heart of kinship. For I was a part of that zealous company, twenty years ago, that pondered and guessed as to the name for the new-born. We separated and mused. I wrote "The Unity." But another with finer prescience called its name UNITY, and so it was christened, a joy in many hearts.

"The New" is prefixed in these later years to proclaim its quickened vision of what should be in the working religion of the world. May its new name add lustre to the first, and achieve greater victories, if possible, for "Freedom, Fellowship, and Character in Religion."

Geneseo, Ill.

C. G. Howland, Pastor of the Unitarian Church.

It is well to observe the birthday of a good paper. With now and then a vigorous but silent protest, I have enjoyed the paper all these years; its youth, when apparently it was older than it is now and was simply UNITY, as well as its age when, like vain persons who desire to be thought younger than they are, it chooses to be known as THE NEW UNITY.

May it live long and prosper!

Lawrence, Kan.

Charles H. Williams.

Having been a subscriber and a constant reader of THE NEW UNITY during the past twenty years, it is with great pleasure I extend to it, and to its helmsman, and his co-workers my cordial congratulations on its twentieth birthday. I promise to continue in the future, as in the past, a lay worker in the cause it stands for—the cause of humanity—and to help in my humble way, in the future as in the past, to strengthen and extend its influence.

Baraboo, Wis.

Alice Williams Brotherton.

I was at the christening, and am glad to be numbered among the guests of this "coming-out party."

How the child has grown! You who have "brought it up by hand" on the milk of human kindness and the genuine bread of life, are to be congratulated on the fair proportions of the nursling. God bless it, and may its shadow never grow less! I should like to send you a little flower of poesy for the occasion, by way of birthday wreath or bouquet—but the works are out of order (clogged with too much prose!)—and I can only send in baldest prose my love and congratulations to this twenty-year-old NEW UNITY.

To bring religion and life into closer relations has been UNITY's object from the start. It has been an ennobling influence in countless lives, and long may it continue to "widen the skirts of life" and be a day-star to the "many who sat in darkness."

Hearty congratulations and greeting from this outlying corner of All Souls parish!

Covington, Kentucky.

John D. Long, Secretary of the Navy.

I send THE NEW UNITY my cordial congratulations upon its twentieth birthday. THE NEW UNITY is an exception to the general rule, for it has been of full age ever since it was born. I wish it many years of continued usefulness.

Washington, D. C.

Joseph Stolz, Rabbi of Isaiah Temple.

It affords me unusual pleasure to send birthday greetings and congratulations to THE NEW UNITY, and to express to its senior editor my appreciation of his loving self-sacrifice, his untiring devotion, and unflagging loyalty midst all the difficulties and hardships that have compassed him about this score of years. In these days of mad nationalism and despicable anti-Semitism, when frantic efforts are being made to create artificial barriers between man

and man, and nation and nation, it is always refreshing to receive THE NEW UNITY's cordial and sincere message of fraternity, tolerance, and universal brotherhood. When one of the great powers of the world, that for a century has been foremost in the battle for freedom and enlightenment, has forgotten itself to the extent of visiting contempt upon a not unworthy portion of its population, it is always a joy to me to observe the just attitude of THE NEW UNITY towards the Jew who asks of his fellow-men not favors—only justice. And when I reflect that the sectarian spirit is still so strong that in their blindness men worship the one expression of their own creed, and fail to see the universal truths underlying all religions; when I observe how religious men love only the men of their own church, and have nothing but hatred in their hearts for all the other children of God, yes, even harbor a desire to persecute and oppress them here and keep them out of heaven hereafter; when I see men so jealous of their own church and their own history that they will not rejoice when some other denomination realizes the very ideals they cherish and will not be willing to join hands with them in doing the very thing they are praying for week after week—then THE NEW UNITY appears to me like a prophet standing upon a watch-tower high above all creeds and denominations, proclaiming the message that they need not be afraid of one another, and should not turn their backs to each other, for, in reality, they have one great end in common and together hold fundamental beliefs. THE NEW UNITY has a sublime work and word; God-speed it and give His strength and support to its senior editor!

Chicago, Ill.

Lydia Kingsmill Commander, Pastor of Free Congregational Society.

God-speed THE NEW UNITY, with its face turned toward the future, working for the upbuilding of the church that shall be, of which Theodore Parker speaks:

> The coming church—the church universal—
> Whose temple shall be all space,
> Whose shrine shall be the heart—
> Whose creed shall be all truth—
> Whose ritual shall be works of love and usefulness;
> Whose profession of faith shall be divine life;
> Whose constant aspiration shall be to be perfect as God.

Baraboo, Wis.

Seward Baker, Pastor Unitarian Church.

My hearty and cordial word of greeting I send to THE NEW UNITY on its twentieth birthday! Its mission and aim during all those long years can be no better expressed than in the following lines of Browning; and, by the way, I believe this poet is not unknown to the senior editor:

> Aspire, break bounds! I say,
> Endeavor to be good, and better still,
> And best!

The voice of THE NEW UNITY has ever been heard to cry, "Break the shackles of ecclesiasticism and let the soul enjoy God's pure freedom!" Its gospel has been the "gospel of goodness." So here is to another twenty years, at the expiration of which time I hope that THE NEW UNITY's ideal—the obliteration of the dividing lines of denominationalism—may be realized.

Sheffield, Ill.

Henry H. Barber, Professor in the Meadville Theological School.

It is good to have opportunity to welcome THE NEW UNITY to the achievements and possibilities of its second scoring. Its coming is always like the clasp of a human hand and the sound of a real voice. Its dealings with men and books and movements may not always be just according to one's notions, but they are always real, manful, and wholesome. From its intense youth up to its strenuous manhood, it has been vital and vitalizing, with the spirit and service of the largest life. May it keep its purpose and multiply its opportunity to witness for the noblest and most genuine in citizenship, literature, human reform, and broad religious faith!

Meadville, Pa.

Nathaniel Schmidt, Professor at Cornell University, and Director of the Liberal Congress of Religion.

THE NEW UNITY is certainly to be congratulated on having completed its twentieth year of valiant service. Its work is of such a character that it can scarcely expect the plaudits of the many. Nor would it be so much needed in that case. He who seeks by gentle suasion, appealing to the best in men, to woo them away from ancient error, deep-rooted prejudice, and social injustice, must not deceive himself by the hope of quick success. Men may be aroused to ardent expectation of the coming down to earth of some heavenly Jerusalem by a miracle, with a new revelation and a new manner of life; they may be stirred to enthusiasm by the prospect of some radical revolution ushering in a better social order, all the more easily if their speculations upon the future demand no material change in their present life. Far more difficult is the task of turning the eyes of men to the ideal city, the commonwealth of man, the church of humanity, without being able to assure them that the vision will ever be realized, and yet with the urgent demand that every effort be made to transform the things that are into the likeness of things that are to be, and that every hour be lived according to the heavenly pattern. The nations rage, engines of destruction are multiplied, racial prejudice and national vanity are rampant, wrongs made double dangerous by being perpetrated under the guise of authority. But the moral order of the universe lives, and blessed be its humble interpreters.

Ithaca, N. Y.

Mary P. Wells Smith.

All hail and God-speed to NEW UNITY as it sets sail on its twentieth year; and all good wishes to him at the helm, too. May he, as he "mans the rudder, reefs the sail," still

> "Obey the voice at eve obeyed at prime;
> 'Lowly faithful, banish fear,
> Right onward drive unharmed;
> The port, well worth the cruise, is near,
> And every wave is charmed."

Greenfield, Mass.

Lewis G. Janes, Director of Cambridge Conferences.

Efforts at unity and human brotherhood, based on dogmatic agreement, have proved a failure. Such a consummation is not to be expected in the future, nor is it to be desired, since homogeneity of thought means intellectual stagnation and degenera-

tion. The NEW UNITY is based on the common search for ideal truth, the common effort for the elevation and betterment of life, and mutual respect for intellectual differences. The NEW UNITY is the pioneer and standard-bearer of this movement for a larger life and brotherhood transcending sectarian barriers. May it live long, and prosper!

Cambridge, Mass.

Thomas Kerr, Pastor of the Church of the Christian Union.

I think I have held by your UNITY from the first of it. I intend to "hold by it" still. You have done much, very much, by its steady publication—it promises much more of the service it has so ably rendered for these twenty years past. May its shadow never be less. I gratefully respond to your assurance of "the fellowship that always abides"!

Rockford, Ill.

Chester Covell, Pastor Union Church.

I have a most hearty and sincere greeting for NEW UNITY. It is a fixture in our household. It has had first place since its birth, and is likely to retain it so long as it retains its present high quality. It deals with the questions of the time in a rational, hopeful spirit. Its poetical selections are especially fine. It is a clean, wholesome, inspiring sheet, and is well worth twice its cost as an educational influence in the family. We can only hope for it a constantly increasing circulation.

Buda, Ill.

Perry Marshall, Pastor of Congregational Society.

FOR THE FUTURE.

Write thou for generations yet unborn,
  And mould the minds of men to love thy thought;
Wait thou the ear of that triumphant morn,
  Whose eyes shall see what thou hast blindly sought.

The prophets and the poets, men reject
  And crucify at noon in shameless scorn;
The silent midnight pauseth to reflect,
  And praises spring upon their lips at morn.

More truth and beauty wait now to reveal;
  Truth waits a man to speak it from the cross,
And waits a form which tombs cannot conceal,
  Nor counts the shroud left in the tomb as loss.

Let truth and beauty break the silent seal
  And roll the rock of error far away;
May early light their holiness reveal
  To seekers by the tomb at break of day.

New Salem, Mass.

The Reply.

In the painful presence of so many trying "personalities," it would be affectation to try to mask behind the editorial "we," and so in the first person singular, I thank these many friends for the words that touch and cheer, albeit they are overkind in their over-statements. Certainly, if I had anticipated any such turn of affairs as this, I would not have dared send out the "invitation;" and if I could have eliminated the editor out of the paper so that the little paper, which always needs friends, could have had its own, I would have been so glad to do it, but all attempts in this direction proved hopeless, so I let all the kindness in, hoping that somehow it can be transmitted into more strength, better support, and higher efficiency. For the sad thing in all this gladness is the apparent confidence of so many of the friends that the battle is won and that the future is assured, while to "him at the helm" it is now, as it has been through the twenty years, simply the uncertain struggle of the soldier, always conscious that the battle is on. The little paper has each week taken its place in the line to do as best it could its duty, for "to-morrow it may die." My part in the struggle has not been so much elected by me, as I have been elected for it by circumstances. It is the old word, "necessity was laid upon me," and as the duties came, one by one, I tried to meet them one by one. This twenty-years-long road has been covered with humiliations and mistakes, failures and disappointments, but at the center, at least, we have been conscious of one continuous and unbroken purpose. Without ever guarding our consistency, not believing consistency possible to living and growing spirits, one is surprised in turning the leaves of these issues to find how steadily the central purpose indicated in our name has been our inspiration and our guide. In proof of which we put on our title-page the earlier declarations of hopes and purposes as being still applicable and true. I think I can truly say that there never has been a time when there has been any deliberate abandonment of any central purpose or the desertion of any field. The twenty years have only brought more clearly to view the unfinished task. The years, more than anything said or done by THE NEW UNITY, seem to have brought the new opportunities and the larger fields. The added word in the title was reluctantly accepted, lest without it some old and some new friends might feel misrepresented for the time being.

But retrospect is dangerous. There is something paralyzing in obituary notices, particularly when written before the interment. We sought this testimony from the friends of the present value of THE NEW UNITY only that it might strengthen our hold on the future and quicken our supporters and increase the support.

Now, as always, we have no secrets to keep from our constituency. I am glad to say that I think our correspondents are right in believing that THE NEW UNITY is stronger to-day in the confidence of its friends, and that it has a wider and better circulation than at any previous time in its history; but that is not saying that it is either safe or self-reliant. It still is true that it draws heavily upon the time, strength, and money sacrifice of a very few. The recent brightening of its face and prospect is largely attributed to the enthusiasm and confidence of Mr. Alfred C. Clark, who, for the Unity Publishing Company, has carried on the work of publishing this last year with a prophetic spirit that seldom touches business on these lines. He has believed in the future, and has banked upon it in the interest of THE NEW UNITY.

I am not "begging" on this anniversary occasion. I have always resented the humiliation and implication which that word carries when used in this connection. But it is true that we need the help which might easily come from a comparatively few friends outside to make the future years of this paper worthy its past, by sustaining its growth. In recent years THE NEW UNITY has been kept alive through the backing of the Unity Publishing Company, with its fifteen thousand dollars of assessable stock, mostly held within the limits of one society. This stock is placed in hundred-dollar shares, not assessable for more than ten per cent. per annum. There are somewhere, outside of Chicago, thirty-five men who are so circumstanced and *centerstanced—i. e.*, so favored without and endowed within that they would, did they fully realize the opportunity, enable us to increase the stock to fifty thousand dollars, by taking ten shares each, which at the maximum would involve the payment of but one hundred dollars a year for ten years. This would enable us to relieve the editorial pressure to the betterment of the paper and the prolongation of the editor, and to so stay the hands of our enterprising publisher that he can the more surely and the more quickly push our subscriptions to the self-supporting point.

Heartened thus from without, we would apply ourselves with new diligence to the Chicago end of the problem, which is just the problem we took up twenty years ago—that of bringing the various liberal forces of Chicago into neighborly touch, into co-operative fellowship, making a publishing and educational center around which will gather all the denominational and other activities that are in league with the open forces, the non-creedal, the life making activities of religion. As it now is, the Universalist forces office at No. 69 Dearborn street, the Unitarian at No. 175 Dearborn street, the Jews in the Marquette Building, across the way, the Ethical Society in the Steinway Building, a short distance away, the *Open Court*, with its valuable publishing interests, in the Monon Building, the Theosophists in the Athenæum Building, and the Liberal Congress and THE NEW UNITY at still another point. All these forces are confessedly friendly, and are conscious of holding many things in common. It only needs business wisdom, patience, tact, persistency to bring them into still closer touch without in any way endangering the autonomy of any one of these activities in directions where their work is individual and needs to remain such. This synthesis that is almost within sight and within touch in Chicago, would only hasten that larger synthesis throughout the country which is the dream of the Liberal Congress—a synthesis of good-will, of co-operation in good causes, of identification when interests are identical.

Twenty years have wrought great changes within and without. Twenty years ago Robert Collyer was in Chicago, and wrote our first greeting; Gannett in St. Paul, Wendte at Cincinnati, Learned at St. Louis, Sunderland in Chicago, George W. Cooke in Grand Rapids, Mich., and Jones in Janesville—these constituted the first committee. Soon after that were added the names of Simmons of Kenosha, Herbert of Geneva, and Hosmer of Cleveland. Of the names announced as "writers" in the first prospectus, O. B. Frothingham, Prof. Swing, James Freeman Clarke, and T. B. Forbush have passed on, as have also the more intimate workers, R. L. Herbert, J. L. Dudley, Judson Fisher, S. S. Hunting, Joseph Wassall, William F. Allen, Henry Doty Maxson, and John C. Learned.

But the work is still young, and were it not for the painful reminders of all this reminiscent material, I would not know that the twenty years have sped, so fresh is the work, so imperative is the task, so tempting is the occasion, so sure am I that finally the things worked for will be increasingly realized.

Dear friends, I know not when the summons to quit may come. Of the time, the place, or the occasion, I am incurious. Meanwhile, I feel good for another twenty years' pull, and the pull will be made easy in proportion as those who are going the same way will take a hold and help pull; Forgetting the things that are behind, let us press forward to the mark of our high calling. Again thanking the friends for their kindly obituaries, I subscribe myself, as one still living and at it.

JENKIN LLOYD JONES.

The Friendly Publishers.

In looking over these twenty years of struggle for existence, the friends of this little paper discover no class whose support has been more persistent, timely and substantial than that of the publishers of good books. They have persistently believed in the constituency of THE NEW UNITY. They have not asked of the number, but of the quality, of the readers of THE NEW UNITY. We would like to have studied the publishing houses that were in business when we launched our paper venture twenty years ago, and are still in business, and have noted their catalogues to discover the perennial books that have appeared during this time. First on the list of such publishers and such patrons comes the house of Houghton, Mifflin & Co., whose advertisement on another page goes farther to interpret the spiritual history of this paper, as well as the high quality of the business of that house. Then comes the Roberts Brothers, that carries so many books that contain our message on their list; and the great Putnams Sons, Charles Scribner, and the Appleton houses of New York. To study their catalogues is to study the mines out of which much of the gold of THE NEW UNITY has been dug, and the reflections of their wisdom have made our pages valuable and attractive to our readers. This word of acknowledgment is the meager due of these friendly publishers and their associates.

In Memoriam.

R. L. HERBERT.

In Unity, November 1, 1878.

'Let us hope and wait patiently and actively for the ever-coming blessed time when the Eternal that makes for righteousness shall be recognized, appreciated, and lovingly obeyed by men in all they do; when religion shall no more be accounted as something isolated from the common doings and interests of life, but shall be a grand, throbbing inspiration, concordant with all human, everyday activities; when men shall remember Jesus Christ at the ballot-boxes, as well as at the communion-tables, and shall sell goods or raise corn 'to the glory of God,' as well as read the Bible or sing hymns to His glory."

WILLIAM F. ALLEN.

In New Unity, March 1, 1880.

"If Protestantism would retain its moral predominance, it must place itself frankly upon the liberal ground, making ethical teaching its principal work, and inculcating morality for its own sake. In the field of authority it can never compete with the church of Rome."

JUDSON FISHER.

In Unity, February 16, 1882.

"It is not entrance into anything, or reception of anything, that places us in the kingdom, but right thinking, right feeling, still more, right action and the finding, through experience, that 'it is more blessed to give than to receive.' The perpetual grasping of good to make it solely our own, is sufficient to become the bane and burden of any existence. And he who has had health and strength sufficient to seek after happiness here, yet has failed to find it, may soar the universe through without catching a glimpse of the true celestial. If he has done nothing to make this world heavenly, he is not fit for another."

JOSEPH WASSALL.

In Unity, June 16, 1881.

"A new science has been born in this nineteenth century—the science of 'the comparative study of religions.' It teaches us that all the great religions of the world belong to one family, were born of the same spirit, and are more or less conducive to the same ends. It is destined to widen not only the boundaries of Christian sects, but to bridge over, what was once deemed an impassable gulf, the difference in religious faith, between the Jewish and the Christian, and the Christian and heathen religion. All the world's great religions are but streams from a common source, branches of the same life-tree, the root of which is our humanity, and the sap, with all its vital forces, is found in the spirit of faith and goodness, common to all climes and all ages."

HENRY DOTY MAXSON.

In Unity, April 10, 1880.

"Unity very properly lays stress upon the promulgation of positive truths, and wastes but little energy in profitless disputation. There seems to be needed a new gospel or a new interpretation of the old one that shall bring into fresh prominence the inherent value and power of eternal verities. The truth of God underlies and transcends all the accidents of time and place and personality. What matters it to us even whether Jesus ever lived? The pure teachings which we have been accustomed to associate with His name are our inalienable possession.

J. L. DUDLEY.

In Unity, September 1, 1879.

Down the history of man flow two streams, not parallel, but converging. On the one are borne the voyagers with banners bearing the inscriptions of Nature, Law, Mind, Truth; on the other, Reverence, Worship, Heart, Love. Already these two streams are exchanging salutations across the 'narrow neck of land.' Rapidly are they nearing each other, and destined to become *one*; one in end, as their source is *one*. Such, in similitude, is the unity for man, Cosmic Philosophy and Cosmic Religion."

S. S. HUNTING.

In Unity, May 1, 1880.

"Every truth becomes a stepping-stone to another, as in mental discipline, the broader the foundation the higher we can build. Every additional fact in life's experience brings us into new relations with some fact lying just outside of our experience, the knowledge of which may next be acquired. One foot added to the diameter of a circle, adds three to the circumference and several to the area."

JOHN C. LEARNED.

In Unity, July 1, 1882.

"The tendency of religious progress in all respects is more and more away from the special and toward the universal. The special claims set up for the Jewish race, for the Hebrew literature, for Jesus and the apostles, for the church, for certain doctrines and sacraments, as ages go on, fall away and are constantly merging into the universal—being but manifestations in time of the One Living and Eternal Spirit. All duties may become sacramental; all great thought may become Scripture; all true lives are redeeming. So, too, all the sentiments of oriental saints, held in the bold figures of ancient speech, so far as they are of any practical use to us, may be retold, and for the purposes of organization and fellowship must be stated in the ethical and unquestioned dialect of our common life.

T. B. FORBUSH.

In Unity, January 15, 1881.

"The province of Reason in Religion is to investigate the Scriptures of the race, to examine the lives and words of prophets and teachers, to construct and reconstruct ever-changing doctrines, and to verify, as far as it can, the highest and most sacred ideals. As for foundations, there are none in this universe. The round earth has none; the vaulted heavens have none. They rest in the mind of God. So thought hangs upon itself. It needs no pillars, is always fluent and free. Only what is shallow and unstable requires props. The human soul revolves in its mighty orbit, resting only on that Infinite in whom stars and souls live and move, and have their being. That unsearchable Infinite is the only foundation."

The Men of Chicago.

It is fitting at this time, in this anniversary number, to give a thought to the laymen and women of Chicago who have aided THE NEW UNITY, not only by direct contribution, which in some quarters has been very generous, but more by the indirect energy and the atmosphere of cheer and courage in which it has been easy to work. Edward Everett Hale, in his "Greetings" (see page 10), alludes to an estimate concerning the men of Chicago spoken in his own pulpit soon after the fire. This is a fitting place to print that extract, in connection with our word of gratitude and thanks to those who have made not only the twenty years' life possible, but who have, in many ways, aided and helped the preparation of this particular number. This is Dr. Hale's word:

"BEAR YE ONE ANOTHER'S BURDENS."

I had the great satisfaction of seeing, within the month, the miracle of the resurrection of Chicago, as I stood in the midst of its smoking ruins. I was able then and there to take lessons from her wonderful administration. I sat at the feet of those masters of the situation, to take in their spirit and to learn their method, as with energy that would not tire, they ministered to destitution from the bounty of the world. Day by day there gathered in that magnificent club-house, of which every elegant apartment was consecrated by eager benevolence, the central committee which had in charge those stores of bounty. The sun set and found these men still at their duty; midnight came, and they were still there. The intensity of western purpose, and the administrative genius which made Chicago, Chicago united at that center, where, as in one heart-throb, beat the pulses of the world at last made one. Nor did those heroes of the world's benevolence leave the scene of their daily duty till for the day the world's purpose was fulfilled, and the suffering of the day was relieved.

I said one day, to the chief of them, in an aside, "Your money will not hold out. Your receipts are enormous, but your expenses are more enormous." For at that moment they were building ten thousand houses, and in the last week they had fed seventy thousand starving human beings, with the prospect that the next week would bring them more. I have never forgotten the confidence of his answer. "If we have not money enough," said he, "you will never hear it from us. We shall do as best we can. The world is taking care of us. The world will never hear from us complaint or suggestion that its care is not sufficient."

I felt proud of my own manhood when he spoke the word. It was the last word which needed to be spoken to teach the full lesson of the common life of the world. Those who received were as proud of the world's generosity as they were grateful for its relief, and they were determined that that generosity should not fail—no, not in one iota of its great purpose.

The result has shown that their confidence was as trustworthy as the world's generosity. Not only is the population of Chicago larger than ever; not only has her business of supplying the food of the world been more flourishing than ever, but the relief of her poor has been, I may fairly say, perfect; the funds contributed were more than sufficient, the administration of them met every demand. And we even know of instances where the unused balances have been sent back to the donors, because the true purposes of the benefaction has been fulfilled."

DR. JOHN B. HAMILTON.

FRANK G. LOGAN.

DR. SAMUEL J. JONES.

The above words of Dr. Hale explain away much that is personal in the letters that appear in this issue. Work has been contagious in Chicago during these last twenty years. Something more near than the stars have wrought with THE NEW UNITY. The pressing energy, and the still more pressing demand for more work, not only made the opportunity, but made the necessity for work. The time has never been when the editors of this paper would not have been glad to lay down the burden had *circumstances permitted*, but the blessed circumstances would not and do not permit. And so we are glad of this opportunity to pay our tribute to the intangible, the inestimable element in the work accomplished during the last twenty years.

With a view of trying to reach the inner thought and to discover, if possible, the kernel of the problem, we recently addressed the three following questions to a number of the leading professional and business men in the city:

1. What must the church do in order to deserve the confidence and support of the business man?

2. Have we too many churches?

3. How is their support to be strengthened?

We have room but for few answers, but the three given may be considered as typical answers coming from men whose opinion on matters of religion are seldom solicited and still less seldom expressed.

From Hon. Charles H. Aldrich, ex-member of Congress

1. Instead of being mere Sunday clubs, where the prosperous go to be entertained by a sermon calculated to gratify their pride, and by music pleasing to their æsthetic senses, let the churches be Christ-like in spirit, and recognize the brotherhood of man by bringing in the poor and unfortunate. This involves a regeneration of church membership and abolition of ownership of pews. The house of God should be free.

2. Yes; of the kind.

3. Support will not be lacking when men come to feel that the churches are Christ-like, doing His work. It comes again to a regeneration of church membership.

From Frank G. Logan, of the Chicago Board of Trade.

"What must the church do in order to deserve the confidence and support of the business man?" First, be honest; second, be practical; that is, if childhood's impressions are out-run by man's experience, and new discoveries over-turn sacred theories, demonstration assuming the place of blind faith. I assume it is the part of nineteenth century common honesty to live and own it in a church, as well as in a court or counting-room. Apples fall when they rot; why not ideas?

Be practical. Put the warmth, the music, the cheer of the church against the fascinations of the saloon. Make it somehow a club, or center. Gymnastics, literary and musical organizations, as well as sewing societies and manual training, do not militate against goodness in any sense.

"Have we too many churches, and how is their support to be strengthened?" Yes, because too many creeds. Each district can support one school, but put half a dozen there and some of them will be vacant and starve. That, too, applies, I think, to churches and their maintenance. (See Josiah Strong's *New Era* for particulars.)

HENRY C. LYTTON.

From Joseph Leiter, capitalist and member of Chicago Board of Trade.

1. Put religion on a practical basis of pure reason, so that it will appeal to the thinking man, and not to the fears and superstitions of the ignorant alone.

2. A great many too many churches, but worse than that a great many too many sects.

3. Most of them get more support than their achievements warrant. The greater portion of the money contributed is wasted.

The above men are typical of the force that made the new Chicago, for there is a NEW Chicago as there is a NEW UNITY. The old city touched with an awakening circumstance acted upon by the world, gave a burst of life which amounted to an open door. What the great fire was to Chicago, the Parliament of Religions has been to the cause dear to THE NEW UNITY'S heart.

The names of the gentlemen above are sufficient introduction. We present some Chicago faces which may be taken as a composite photograph, typical of the life that has made our work not a possibility but a necessity, and shames the littleness of our achievement. If these business men and their associates could feel and realize their spiritual responsibilities as they do their economic responsibilities, greater things than these will be seen.

Mr. Leiter, at present, is the study of the commercial world. Mr. Logan is interesting as a composite type, representing Puritan and Holland fibre developed on a New York farm. Beginning his career as a dry goods clerk in Chicago, working his way to the head of a vast exchange business, a member of Plymouth Church, trustee of Beloit College, a member of the Art Institute, a worker in civic federation and the Bureau of Charities, and a believer in the things that THE NEW UNITY stands for.

Dr. John B. Hamilton is another typical western man, born in Illinois, a graduate of Illinois institutions; a surgeon in the United States army, superintendent of marine hospitals, a director of the Elgin asylum for the insane.

Dr. Samuel J. Jones, a Pennsylvanian and a graduate of the University of Pennsylvania, born in 1836, served as a surgeon in the navy during the war, and represented medical associations abroad; a professor in the Northwestern Medical School, editor of the *Chicago Medical Journal Examiner*, and the author of many special papers and reports, particularly in the department of eye and ear.

Lastly, we present the face of Henry C. Lytton as another representative of the typical man who made the new Chicago. Of New York city by birth, he launched into business at fifteen, after an apprenticeship in New York, St. Louis, Grand Rapids, Mich., and Indianapolis. He landed in Chicago in 1887 and established "The Hub," which has grown into an immense clothing house, whose signs are in many parts of the city identical with the guide-boards on the street corners. Mr. Lytton is a patron of the noblest institutions of the city, the Art Institute, the Columbian Museum, and musical activities. For the past ten years he has distributed annually from two to five hundred tons of coal among the suffering poor in winter, and five hundred thousand pounds of ice last summer he caused to be sent among the suffering; and the ministers of the city, without reference to creed or sect, were the ones to name the recipients. Mr. Lytton is a member of the board of trustees of the Ethical Culture Society, and is a familiar face among the congregations of the liberal speakers of Chicago.

These are some of the men that have built the new Chicago. It is because such men as these live in Chicago, and it is because we believe that such men are realizing more or less surely the spirit of the new Chicago and the spirit of THE NEW UNITY, that, in short, they have a common cause and a common destiny, that we dare believe that the next twenty years of this paper will not discount its past, but its cause will keep going on from strength to strength. When ministers fail us, churches disappoint, when individuals fall out by the way, when death interferes, we will still trust the cause in the hands of these business men and their successors.

A Word from the Publisher.

Although my connection with THE NEW UNITY as publisher is of but one year's duration, my interest in and connection with the paper in one way or another reaches back nearly through its entire twenty years of life. In its early days I began my career in Chicago as a compositor upon its columns; latterly I was foreman and manager, and am now publisher. I have known its long struggle, its meager support, and the pluck and persistency of its management. In assuming the publication of this paper a year ago, I did it, fully understanding the situation, knowing that remuneration was only on long lines, but I believed in the constituency and in the cause enough to venture on these long lines. I am not a missionary. Circumstances will not permit me, if I would, to publish the paper continuously at a loss, but I am interested in the work and the workers, and believe in the field enough to continue to push until returns come. I only ask such co-operation on business lines as the cause has a right to expect, and for which I am anxious to give a full *quid pro quo*.

The advertising patronage of THE NEW UNITY is largely limited by the fact that we cannot exercise the newspaporial imagination that exaggerates the circulation. Advertisers oftentimes do not expect to have the truth told them about the circulation, and when the truth is told they are discouraged.

In the future, more than in the past, I mean to depend upon our subscribers, and use all my energy in extending these subscriptions. We will solicit no advertisements except such placed at a living rate. For this reason I ask the renewed co-operation of all those who agree with the correspondents in this issue, that THE NEW UNITY has a mission and deserves to be supported. A large number of extra copies will be sent out of this issue.

I APPEAL PARTICULARLY FOR THE CO-OPERATION OF THE MINISTERS.

No minister in America need go without THE NEW UNITY as a regular visitor for the next year, if he so desires it. If he secures us one two-dollar subscription from any of his friends, we will send him a copy free, or we will send him a new subscription to his own address for the first year for one dollar; or, if either of these propositions is beyond his reach, if he will promise to show the paper to his friends as opportunity offers, and send us occasional notes of his work or other contributions acceptable to the editor, I will send him a copy free.

I am particularly anxious that THE NEW UNITY should reach the liberal ministers in the so-called "orthodox churches," and I will make the Christmas offer a standing one to all ministers or friends of ministers, viz: I will send THE NEW UNITY on trial for three months for twenty-five cents.

In this appeal to the ministers and in behalf of ministers, I do not neglect the laymen. I am counting on your co-operation. I want it now; I want it all the while. Teach me how to secure it. I shall always be glad to receive suggestions as to how I may secure your co-operation and best co-operate with you.

I offer to the readers of THE NEW UNITY the fellowship of a business man, and ask of them in return business fellowship. Respectfully yours,

ALFRED C. CLARK, PUBLISHER OF THE NEW UNITY,
No. 185 DEARBORN ST., CHICAGO.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

The Church of Humanity.

A SERMON PREACHED BY JENKIN LLOYD JONES AT ALL SOULS CHURCH, CHICAGO, FEBRUARY 27, 1898.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."—*Revelations xxii :17.*

To develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, and keeping itself open to all new light and the higher development of the future.—*From the Articles of Incorporation of Liberal Congress of Religion.*

THE CHURCH OF HUMANITY! Let no one attempt to dismiss it with a sneer, or pass the suggestion by with a smile, because it is too unreal, too far away to be profitable for discussion, too impractical to command our serious attention, for the Church of Humanity now is. It is the strongest church on the globe to-day, because it is now the only church that commands the attention of the competent everywhere. It is the only church in which the scholar can permanently delight, to which the scientist brings his unqualified tribute. It is the church of the poets and of poetry. From Job to Shakespeare, from Isaiah to Whittier reaches the prophetic line of the Church of Humanity. A church, if it is anything, must represent the superlative interest, the farthest reaches, and the most inclusive sympathies of its devotees. Nothing less than the Church of Humanity can include the best there is in science, art, letters, in statecraft, and in trade. Any qualifying word of the church smaller than humanity shuts out more wisdom, love, and loyalty than it shuts in. The moment you interpret the cardinal significance of the church to be somehow an exponent of the duty of the human and the thought of the divine, a reaching after God, an attempt to serve man, that moment you have introduced what is destructive to all your circumscribing to adjectives. This church will sooner or later appropriate, absorb, obliterate, destroy the qualifying adjectives. Such a church refuses to tolerate any sectarian boundary or denominational limit. Every attempt to realize the Church of Humanity within ecclesiastical bounds results only in the discovery that in saving your boundaries you lose your church. All history proves this principle. In a large way, the great religious movements of the world—Brahmanism, Buddhism, Judaism, Christianity, Mohammedanism, and the others—have reached out for universal empire. They have each tried to realize the universal sway. They have each hoped to set up the Church of Humanity on earth by bringing all men to their own standards. But by an inward growth, not from outward pressure, each in its own way has defeated its own purpose because it has outgrown its own assumptions which would warrant such a hope. Those on the inside have discovered that they hold no monopoly on a single one of the great hopes, great trusts, or great duties. Most of the great faiths of history have abandoned the dream of universal dominion and conquest. Most of them are satisfied to take care of their own, and by faithfulness prepare the way for, and in patience bide the time when their millennial dream shall be realized through the growth of many faiths, not the triumph of one.

Perhaps in only two of the great historical religions there still remains the pleasing infatuation that universal dominion is yet to be theirs, that the Church of Humanity is to be realized by conquest and not by reconciliation, and that the dominion is to be theirs. Perhaps Mohammedanism and Christianity are still sustained by the hope that the day is coming when there will be but one religion, and that religion will be the religion of Mohammed or the religion of the Christ. But they are fast learning the lesson already learned by Judaism, Parsiism, Buddhism, and Confucianism, that their most distinctive and fundamental principles have been promulgated outside their lines, and are being advanced, not by them alone. This truth is slowly dawning upon the mind of the most fervent and enthusiastic of Christian scholars, and the most widely-traveled Mohammedans of to-day. The Christian missionaries who have gone afar to convert a pagan world to Christianity, to teach the heathen religion, one by one are stopping by the way to acquire some lessons for themselves from those whom they would save. They are compelled to recognize, first to their humiliation and surprise, then to their delight and inspiration, that God has revealed Himself not alone in Palestine, that their Bible texts are found on other Bible pages, and that the texts glow with all the old glory, are radiant with the old joy and love, whether written in Hebrew or in Sanskrit, whether read in the pages of the Avesta or the New Testament.

This simple principle is illustrated every day in our midst in the narrower realm among the Christian sects. Just in so far as Methodism glows with the pure Methodist fire, in so far as the radiance of the Wesleys and the disinterestedness of the early circuit-riders, the consecrated zeal of the father and mother confessors of the movement are realized to-day, in so far do Methodists cease to be Methodistic, in so far do they grow indifferent to the circumscribing lines of the Discipline. The true Methodist to-day has ceased to fear bishop or conference. He is willing to be a co-worker, but he dares not become a servile servant. The same is true of the church of John Calvin and John Knox. The only Presbyterianism that abides to command the respect and support of the thinking and the growing in the Presbyterian churches is the Presbyterianism that has outgrown the Presbyterian conceit and dogmatic confidence that he alone is right, and has become the man of thought, the man of literature, the man of science, the man of civic loyalty, the out-looking and on-reaching man, the man who has turned his face to the sunlight of love and hope, and his back to the shadows of Calvin, the man who is hospitable to the ideas for which Servetus was burned, and in which burning John Calvin rejoiced, if he did not co-operate with the burners. We see the orthodox churches combining in Evangelical Unions, Christian Temperance Unions, Young Men's and Young Women's Christian Associations; but these unions succeed only when they make larger unions possible. In proportion as they grow, in that proportion does the appetite for breadth and depth grow. When outside of these

enclosures we study the movements that, by virtue of their universality, hope to make themselves universal; we meet the same divine perplexity, the heavenly iconoclast breaking up his own small enclosure in the interest of a larger one. Thus the Universalist movement is doomed, sooner or later, to be eaten up by the universality of its own teachings; the Unitarian organization has a unity coiled up in its own name that is destined to destroy its "ism;" it will conquer itself. Just in so far as Judaism emphasizes its own magnificent universality, in so far does it make its own life as an isolated and separate people precarious. It is only by constantly iterating the cry "Jew! Jew!" "We are Jews!" it is only by guarding its distinctive and distinguishing social customs, its inter-marriages and racial ceremonies, that progressive Judaism can preserve itself from that magnificent self-immolation which is translation, losing itself in its own larger life. The very core of the gospel of such organizations as these is being realized so fast that sometimes it startles and alarms even those who most delight in it.

And so I reiterate, the Church of Humanity now is. It has its rich collection of universal hymns. It has a magnificent "body of divinity," to use the old phrase, a theology that finds its expression more and more in terms of sociology and science, a philosophy of religion that is rooted in ethics and rises into the harmonies, a theory of inspiration that includes the master productions of human mind everywhere, a gospel of fellowship that is at home in every conventicle, that can bow reverently and honestly at any altar where presides honesty and sincerity. I repeat, the Church of Humanity now exists in the best thinking in all the churches. It finds its expression in the noblest utterances of all the pulpits. Its communicants represent the kindly and loving hearts in all the sects.

But there are those who gladly admit all this, who rejoice in the fact that the Church of Humanity is an unembodied church, unorganized, but who think that because it is unorganized and disembodied, the least said about it the better who fear that any attempt to organize it may tend to thwart its spirit and defeat its purposes. They say this will alarm many and thus retard growth. Better keep still about it, work away *inside* the old lines so that when, in the distant future, the creative word is spoken, the splendid church will flash into organic life, all the more powerful, all the more satisfactory.

But we embodied spirits ought to delight in embodiment. At present, soul reveals itself to us through matter. It is that which works upon environment, and so, if the Church of Humanity exists at all, it must exist increasingly in outward form, in executive power, in realized fellowship. There is, I believe, a Church of Humanity growing into outward recognition, and the question that interests us is, How can we hasten the growth and begin even now to realize the outward form?

First, this Church of Humanity must discover itself. The open mind must reveal itself to its neighbor. The loving heart must claim its companions. We need a more efficient signal corps that shall flash from one mountain top to another the fellowship of Humanity. The dissatisfied Baptist must touch elbows with the enthralled Methodist. The hampered Presbyterian must confess his interest in and sympathy with the thinkers and the workers beyond his pale. The liberal Christian must reveal himself to liberal Jew, and both must recognize the common message shared with them by the glorified Buddhist, the modified Brahman, the cosmopolitan member of the household of Islam. If we only knew one another, if the fellowship of the Church of Humanity were only discovered, what an inspiring host it would be! The religion of all sensible men is now the religion of common sense, of common decency, of common duty, and common humility.

Next to discovering itself, this Church of Humanity must understand itself. It must be brought about by clearer thinking. There is much threshed grain that is still unwinnowed. The chaff must be separated from the wheat, the transient must be distinguished from the permanent, and the universalities must be clearly recognized as universal. There ought to be less time wasted in bothering over chaff, disputing over transient problems, in trying to settle questions that when settled are unimportant and insignificant.

When this Church of Humanity understands itself, it will have faith in itself. It will trust the few principles rather than the many dogmas. It will rest in the few loves rather than in the many forms. It will enjoy, use, or discard forms as circumstances or temperament may dictate, but it will never waver in the everlasting principles that were as potent in the valley of the Ganges, 1500 B. C., as they are in the valley of the Mississippi, 1900 A. D.; principles that apply in Africa as in America, that hold gnostic and agnostic alike to the great fundamental reverences of love and righteousness, of truth and freedom.

In this faith the Church of Humanity will move forward to express itself in spoken word, in printed phrase, in outward organization. It will delight in its associations and its libraries, its settlements and its centers, until at last this Church of Humanity will offer again to the community the Cathedral Church that is hospitable to all the honest thinking in the community, that is at the service of all the inquirers in that community, that is about the Lord's work in that community, in season and out of season, pressing the claims of civic honesty, of high art, of liberal education, wise training and noble aims.

I say such a church alone will enlist the unqualified support of the competent. I believe the time is now ready for it. I believe the hearts of men and women yearn for such to-day, here and in every other community, and that the present hour is none too early to begin to realize it. And some of us, at least, believe that this is not only the opportunity, but the duty of the hour. To those who love freedom more than doctrine, life above form, "the Spirit and the bride" to-day cry, as they did to John at Patmos, "Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

What stands in the way of realizing this Church of Humanity? Who are its foes?

First, we encounter, of course, the sworn enemies of progress, the crayfish of the human family, those who progress backwards, whose spiritual eyes are set in the back of their heads, who are always crying out for the old, recalling the "blessed past," who find spiritual consolation in the thought of a lost Eden and a fallen Adam, the dogmatist who

thinks that he has entered into the counsels of the Almighty and has received the final word concerning God, man, destiny. There is the sectarian, who thinks there is a special charm in his denomination, believes that "Christ" and "Christianity" are talismanic words destined to rout all thinkers and seekers who may not learn to pronounce this Shibboleth; and the partialist, who does not want to belong to the whole family of man, who is ashamed of some of his poor relations, who disclaims kinship with the sinning and the thinking—these, of course, trust supremely their own bishop, their own church, their own creed, and their own communion in preference to what seems to them the vain and vapid gropings of philosopher, of bard, of reformer, and scientist.

How are we to deal with these foes of the Church of Humanity? We must turn them over to the schoolmaster. Surrender them into the hands of the investigator and the thinker. Put them under the drippings of the college, submit them to the baptism of culture, sentence them to a diet of the poetry and fiction produced by the master-minds. Commend them to the good graces of Dickens and Hawthorne, of George Eliot and Victor Hugo. Baptize them in the great Shakespearian river. Let them walk the up-lands of Wordsworth, Browning, and Emerson, and probably they will be cured of their blindness, and will see that their "Christ" denies the Jesus of Nazareth, the holy peasant, who said, "Why of yourselves judge ye not what is right?" who read a gospel in the flight of the bird and the blooming of the flowers. But if these direct methods fail, the Church of Humanity can and will lovingly hold the dogmatist and the sectarian as novitiates in its temple, and leave them to the tender mercies of time; wait until they are ministered to by sorrow; until they are touched by pain and grief, until their hard shells are broken by the decisive frosts of life, the chills of disappointment, that thereby the germ may have a chance and the new life reach up into the sunlight and down into the deep things of nature. Let the dogmatist and the sectarian follow the "unredeemed" though loved one to his grave, or into the sadder separations of sin and shame in life, and in due time they will reach out in the name of humanity for the universal hopes; they will lay hold of the perennial trusts, they will believe in the redeeming power of the law that through the ages has revealed itself in the "increasing purpose" that makes for the widening life of man.

But there is another class of foes more difficult to meet, and perhaps, for the time being, more discouraging to the worker for the Church of Humanity. I refer to the friendly foes who smile acquiescence to the larger claim in theory; but with the philosophy of delay, the argument of the "not-yet-awhile," choose to work for the narrower ideal, to clothe themselves with the livery of a sect, and to work out the purposes of a denomination. Notwithstanding the ephemeral life of the so-called "Christian denominations" of Protestantism, which in the short space of three hundred years have brought about the scandal of Protestantism, the undignified and unholy scramble of the sects that dissipate and degenerate the spiritual forces of our communities, there is in many quarters an assumption that there is a certain kind of a permanent sanctity that goes with an organization, that somehow there is a divinity that reaches around a denomination, that a sect once called into being by passing circumstances must ever more remain to challenge the loyalty and the support of its descendants until in some far-off time some other descendants may be permitted to enter into the millennial harmony. The logic of this position is plain, direct. It appeals to the practical and lends itself to epigrams, for instance, that one which our friend, Mr. Savage, so often delights in: "A man must have some name in order to get his letters out of the postoffice. And so," he says, "on the whole he had as soon be called Unitarian as by any other name." And says another, "I prefer to live in a house to living in all out-of-doors." And a third, "One must have some ancestry, and I prefer to acknowledge my own immediate forerunners." And so, the Methodist says, "I was born a Methodist. Methodists are as good as any other antecedents, and so I will continue to be a Methodist." The Jew says, "I inherited the traditions of the Jew, and I am not going to deny my fathers." The Quaker, although he may discard the broad brim and the gray cloth, still glories in his ancestral traditions; and there are grown-up people like the little English girl Brooke Herford used to like to tell of, who, when asked her name, promptly dropped her courtesies and glibly said,

My name is Mary Ann,
I 'm a little Unitari—an.

But all these catch-phrases, like most epigrams, prove too much, or too little. They beg the question at issue. Suppose there is no "postoffice" through which the spirit of God sends any special messages to special classes or cliques. What if God's missives are missent when they are delivered to a denominationalist instead of to a man? Or, as in the case of my friend, Mr. Savage, suppose he is not seeking letters for himself, but that he is a splendid mail-carrier of the Almighty, commissioned to carry messages? Does he need, or will he stay behind any post-office window to wait for "Unitarians" and deal letters out to those only who bear the name "Unitarian," or even preferably to such? Will he withhold the letter until he learns the Christian name? Rather does he honor all who bear the great patronymic, the surname of God! His message is to any and every common child of the Father, for in that fatherhood rest the credentials that are adequate and unequivocal. "Christian" names are often misleading and confusing. These smaller names may be assumed. They are but labels taken on and off at will, but our humanity is ours by foreordination, by virtue of it are they predestined to growth and to glory. Indeed, the post-office rules lend themselves to our contention as well. The Department refuses to register any letters to fictitious names. And the sect name is at best a nickname or nurse-name, that misrepresents more than it represents in a live man or woman. Suppose religion, true and undefiled before God and man, has no use for houses which are finished and stationary, and glories rather in the open sky, the eternal blue above, which, however clouded by human ignorance, ever stands for the unrimmed eternal realities. Suppose the real ancestry of the spirit is not that which is provincial and passing, exclusive and differentiating, but that which is universal, permanent and ever-growing. Henry Ward Beecher well said that the true Calvinist of his day

was the man who stood where John Calvin would stand did he live in America in the nineteenth century, instead of in Europe in the sixteenth century. And so the Quaker is true to his ancestry when he has left behind all that was provincial, local, and temporal, in the life of his ancestors, and stands to-day where George Fox stood in his day, on the foremost line, the advance guard, ever doing vidette duty for the church that is coming and never has yet come.

Friends, religion in its very nature must be synthetic and not analytic. It pulls together and holds together. It is a binding and not a scattering. And, however necessary it may be in the interest of freedom to break the band and to go out alone at any given time, it is a sad necessity, a deplorable expediency, a temporary obligation, justified only in so far as it is in the interest of a regathering, another coming together further along in the interest of the larger synthesis of the more potent whole. The true church is ever a catholic church, a church, as the word implies, that reaches down through the whole. It is the universal or the general. The Catholic church of Rome fails only when it limits and circumscribes and excludes, and this catholic church is not to be supplanted by a *less* inclusive, but by a *more* inclusive church. The Protestant sects are so many life-saving yawls which have put out in the stormy sea from the parent ship in great stress of weather. They have put out for food and for life, but these yawl-boats will yet ship their passengers in some nobler craft of UNITY that altogether they may sail the high seas of truth, and under the banner of liberty explore and conquer new kingdoms, a duty for which the old ship was inadequate. The Roman Catholic church is too small. The Christian Catholic church is too small. Episcopal, Presbyterian, Methodist, and other sectarian claims are already reckless, in view of the obvious fact that the world is now ready, calling for, already delighting in the thought of the great Catholic Church of Humanity. Our communities are already demoralized and degenerating for want of the synthetic touch of this Church of Humanity.

Within the last few weeks I have visited five or six towns of less than three thousand inhabitants each, towns whose horizon lines were pierced by from five to ten church spires, reminding me of the grim humor of Father Taylor, who was once visiting such a town, in company with one of his deacons. Said the deacon, after counting the spires, "Surely, Christianity has come into this town." "No, no," replied the preacher, "Christianity has gone. The devil has come. There is war all along the line, you may be sure, between these churches." The facts concerning these churches are pathetically monotonous, all of them living, as the hymn book says, "at a poor dying rate," with underfed and under-trained preachers, and with too many vacant pews. The women go elsewhere for their intellectual life. They keep themselves alive for this world's needs through their club and study classes, meanwhile trying to maintain a slender connection with heaven through the church. While the men, in alarming numbers, abandon the church altogether, and are content to live in the main on the low levels of the daily papers, the inevitable cigar, and the occasional drink. Do not misunderstand me. I am not unmindful of the benedictions that fall upon these towns from this multiple-spired religion. All these denominations have had a great work to do, else they never would have existed. Their work is not yet done. Certainly I would not be rude with any of them, or ruthlessly destroy any one of them, but I do believe that they are transient manifestations of a permanent power, and that the highest success, the ultimate work of all of them is to bring about their own translation. The time will come when they must needs die into a better, broader, higher life.

I believe that the best people in all churches are beginning to realize this. I wish to co-operate with them in this work of translation. That is the best sect to-day, that is the least sectarian, and that is the noblest denomination that is least denominated. If these sad distracting spires were representative of living issues, if they marked real differences and actual antagonisms of thought or of morals, then the spires would be so many testimonies to the vitality of the human intellect, to the loyalty of the human heart. They would not only be justified, but demanded by all the high logic of conscience and the stern demands of character. I would say with W. J. Tucker, President of Dartmouth College, at the semi-centennial celebration of Plymouth church last fall, "If the sect is the price of freedom, we will pay it. If it is the permanent price, we will pay it to the end." But I believe that President Tucker was right when he further said that these churches "do not express our present feelings and desires." Recently I spoke in one town under the auspices of a Baptist church, and was presented by the Baptist minister; and again, in another town under the auspices of a Congregational church, and was presented by its minister. In every case my listeners were drawn from all the churches, and my word in so far as it was for the deepest realities of religion as I discover them in the profoundest utterances of such masters of the spirit as George Eliot, Emerson, and Browning, was equally welcomed. The significant fact was that minister and people from the Catholic church up and out assented to whatever was common food for a common people. It is out of such experiences as these, emphasized by thirty years of campaigning, that I have come to feel that he who enters one of these little towns with another schismatic accent of the universal gospel, who goes with a purpose to further divide what is already dissected almost beyond the life line, is engaged in an unholy mission. The accent most needed, perhaps the only accent not heard, is the accent of a common life, a common cause. They need the synthesis of a church of the people and for the people, by the people. The Church of Humanity, if it disintegrate existing churches, will reincorporate them again, not in some other Protestant denomination, but in the catholic church that shall recognize the sanctity of the individual and hold sacred the private convictions or absence of convictions, the traditions, and the preferences of each individual, asking only for such co-ordination of individuals as will increase the liberty of each and augment the potency of all, a potency that shall make for neighborhood redemption, for public enlightenment, for universal education and the unbroken brotherhood of man.

I believe the time indicated in my secondary text, taken from the charter of the Liberal Congress, has

come, the time "to develop the Church of Humanity," and in the words of the same charter, the conditions upon which such a church is possible are these:

1. It must be "democratic in organization," reaching across lines of creeds and race, social rank, and national antecedents; a church that is not democratic in its organization cannot be the Church of Humanity. Science looks in vain for any divine right of kings or supernatural authority in priest, bishop, or pope, but it does recognize a subtle essence that makes forever individual each organic existence. It crowns the individual as king or priest in his own realm.

2. The Church of Humanity must be "progressive in spirit," because humanity is fluid. Human life is a great stream flowing through the centuries, taking into its bosom the wash of the continents it flows through, reflecting the stars and the clouds and the everlasting blue of the skies under which it flows. In one of the towns visited I was cheered by discovering a comely little brick church bearing the promising name of "The Progressive Church." I thought that must be my church, but I found, on inquiry, that it represented a schism of the Dunkard movement. It is progressive enough to be indifferent as to whether the male members use buttons or hooks-and-eyes upon their coats, and whether the sisters put the long or the short poke upon their bonnets. But they are inflexible upon the triune baptism; no one is truly of this Church of Christ unless he is immersed beneath the waters three times, once in the name of the Father, once in the name of the Son, and once to the glory of the Holy Ghost. It is hopeful to find such a name tacked upon any church for any cause, but the Church of Humanity must be progressive all the way down and all the way through. It has no postulates that are stationary. The thought of man must ever be as fluid as God is, as movable as the stars, as changeable as the seasons.

3. "Aiming at the development of pure and high character," so says our text. Here are the permanencies. Here is the freedom within law, the sanctity of the individual tested. "Not failure, but low aim is crime," said Lowell. Not mistaken judgment, but unapplied truth is heresy. The amount of light that reaches our minds may be conditioned upon circumstances beyond our control; but the application of light received is the question that rests with us. We can keep ourselves open to the light, "hospitable to all forms of thought,"—says my text, and this I take to be a part of the constitution of that Church of Humanity; and further, "cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher development of the future." Nothing can disinherit us except our own ignorance. I, who do not believe in the dogma of the Trinity, am heir to all the trinitarian inspirations and aspirations.

However, I may formulate my own thought, I am rich in my inheritance of the Christian ages. Beneath and below that I am the child of Hebrew inspiration. My blue eyes and white skin are not more sure bequest of my Aryan ancestors than are my hopes and my fears. My blood carries Celtic fervor, Teutonic imagination, and Skandinavian obstinacy, but all this inheritance is safe only when I give to it the freedom of the future. My eyes should be cast forward, and this Church of Humanity, the catholic church of the future, *the* church not *a* church, that is to be, will be such because of its openness, its elasticity, and its humility. It will confess its ignorance of many things that it may the better concentrate its energies to do a few things that the human heart knows to be supremely good.

I have come back to a theme already familiar, perhaps because my mind is full this week of the retrospect and the prospect that gathers around the word "Unity."

This week, the little paper bearing this name which has absorbed so much of my time, strength, and anxiety, comes to its twentieth anniversary. For twenty years this paper has groped for a constituency, and has declared this its message in such fragments as has been given it to discover from time to time. This bantling of a newspaper, always the extra thing to do in hands already preoccupied, has often distressed its friends more than its foes. It has worn out generation after generation of workers and supporters. It has disappointed and hurt its friends sometimes by not dying, which apparently has been the only sensible thing for it to do many times. How little it has accomplished no one can know better than I, who have watched over it these twenty years. How uncertain are its foundations, no one can realize more than I. Of its future, outwardly, perhaps no one can be more uncertain than I. But in this I rest assured, that the message, prefigured in its title and motto twenty years ago, has grown more clear during these twenty years. In these two decades, unparalleled in the ferment of thought, the little paper has outgrown its own ideals more than once, eaten up its own ambitions, consumed its own dreams. However it may be with the paper, whether new friends are forthcoming to take the place of the old, and whether fresh hands are to be ready to take up the helm when paralysis smites those who now hold it, I cannot tell. I may not know. I ought not to care. In this alone I am content—I am sure that the world awaits this Church of Humanity in embodied form, and that many great forces now actually at work, are waiting to be directed for the establishment of this church that will be big with blessings for the community which it would serve; and in this work THE NEW UNITY is needed. This is the Church of All Souls, such as in our better moments we have dreamed of for this community. Whatever we have been able to do together or separately in the interest of universal religion have been bricks for the walls of this rising cathedral, the catholic Church of Humanity. This church is the prophecy of the ages past, the crying need of the age that now is, the realization of which will prove the glory and redemption of the age that is to come.

Our Prayers.

Art thou not weary of our selfish prayers
Forever crying, "Help *me! Save me, Lord!*"
We stay fenced in by petty fears and cares,
Nor hear the song without, nor join its vast accord.

Is not the need of other souls our need?
After desire the helpful act must go,
As the strong wind bears on the winged seed
To some bare spot of earth, and leaves it there to grow.

Still are we saying, "Teach us how to pray!"
Oh, teach us how to *love*, and then our prayer
Through other lives will find its upward way,
As plants together sup and find sweet light and air.

—*Selected.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Not exemption, but endurance; not retreat, but victory, is the watchword for true souls.
MON.—Give us common sense, and let no man put blinkers on us, that we can see only in one direction.
TUES.—There is a time when God's best treasure must be paid for, at cost, or it cannot come to us or to our fellow-men who are to reap its large benefit.
WED.—It is one thing to go over the words that express facts, but quite another to realize their full meaning.
THURS.—The open vision looks things square in the face, and makes them give up their real meaning.
FRI.—The advancing civilization finds in our souls an advancing purpose and a growing life.
SAT.—Strictly speaking, Nature knows no ruins. Although in Nature forms are always changing, she always unbuilds *into* buildings.

—*From Unity's first volume, 1878.*

Queer Little Historians.

Just a raindrop loitering earthward
All alone
Leaves a tiny "tell-tale story"
In the stone.

Gravel tossed by teasing water
Down the hill,
Showed where once in merry laughter
Flowed a rill.

In the coal bed, dark and hidden,
Ferns (how queer!)
Left a message plainly saying,
"We've been here!"

You may see where tiny ripples
On the sands
Leave a history written by their
Unseen hands.

Why, the oak trees by their bending
Clearly show
The direction playful winds blew
Years ago!

So our habits tell us, little
Maids and men,
What the history of our whole past
Life has been!—*Exchange.*

A Backward Glance.

The years do not number twenty since the "Home" department of this paper began. The first recognition of the children as readers, was made in the appearance of a separate, four-page sheet called THE LITTLE UNITY, which was issued every two weeks, with UNITY, beginning April 1, 1881. It was so fortunate as to have for its regular contributors Mrs. Kate Gannett Wells, Miss Harriet S. Tolman and Miss Cora H. Clarke, whose work was always timely, thoughtful and educative, as well as bright and attractive. The latter told the young folks about the Nature side of religion, under the head of "What to See," and the two former told them about the Conduct side of religion, under the head of "What to Do." The "Ladies' Commission on Sunday School Books" kept them informed of the best books to read, and Mr. Gannett and Mr. Jones printed several series of Sunday-school lessons in its columns. The separate sheet became a part of the paper itself March 1, 1883, with a space of two pages, and later on it became the "Home" corner. Though diminished in space, it has retained, as far as possible under its limitations, the same general tone and character.

In these days the child element in homes where the religious life is most liberal is something which has many variations from that in similar homes of even twenty years ago. Books for the young folks have a much more wholesome tone and wider range. In editing a department of this kind, one cannot help being reminded of what Sunday School work means. Only a half hour once a week to teach—what? Something that should leave a touch, a trace of itself for good upon the life of the children during the week to come. So with the "Home," here in this corner. Only two or three columns, where the children may find such word-glimpses of the life around and before them as shall lead their thought in the right direction, while it may also brighten the leisure hour; where a mother may find a helpful word, an inspiring impulse, that shall lighten the burden of the day or open a way for further effort and blessing.

We take this happy opportunity to thank most cordially the many friends whose contributions, so freely sent, have done so much to increase the interest of this department, and it is always our most earnest wish, as it is theirs, that it may grow better each year.

The Sparrow.

I walked up my garden path as I was coming home from shooting. My dog ran on before me; suddenly he went slower, and crept carefully forward as if he scented game. I looked along the path and perceived a young sparrow, with its downy head and yellow bill. It had fallen from a nest (the wind was blowing hard through the young birch-trees beside the path) and was sprawling motionless, helpless, on the ground, with its little wings outspread. My dog crept softly up to it, when suddenly an old, black-breasted sparrow threw himself down from a neighboring tree, and let himself fall like a stone directly under the dog's nose, and, with ruffled feathers, sprang with a terrified twitter several times against his open, threatening mouth. He had flown down to protect his young at the sacrifice of himself. His little body trembled all over, his cry was hoarse, he was frightened to death; but he sacrificed himself. My dog must have seemed to him a gigantic monster, but for all that he could not stay on his high, safe branch. A power stronger than himself drove him down. My dog stopped and drew back; it seemed as if he, too, respected this power. I hastened to call back the amazed dog, and reverently withdrew. Yes, do n't laugh; I felt a reverence for this little hero of a bird, with his paternal love.

Love, thought I, is mightier than death and the fear of death; love alone inspires and is the life of all.—*Ivan Tourguéneff.*

Whoever truly loves one of God's children must feel his heart going out in God-like tenderness toward all the rest. In all souls he recognizes the kindred of the one soul that has been to him the fullest expression of humanity and of God. He who really loves has tasted of immortality.—*Lucy Larcom.*

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Chicago Union of Liberal Sunday-Schools.

The January meeting, held in the new Memorial Chapel of the First Unitarian Society, brought out the usual average attendance of eighty-five, in spite of the inclement weather. Mr. George M. Kendall was unanimously re-elected as president, and Miss Alice L. Griggs as secretary, while Miss Marianna Gay was chosen as vice-president.

Miss Eva Wanzer then read a paper on "The Atmosphere of the Sunday-School." Miss Wanzer defined the Sunday-school atmosphere as "that delicate yet powerful air upon which the soul thrives or perishes," and felt that it had its source in the attitude of the pupils toward the school; in the purely physical surroundings, such as air, comfort, light and beauty; in the character of the service and the manner of its presentation; in the music, the lesson, and, finally, in the character of the officers and teachers. The physical surroundings should be the best possible; the air at the right temperature; the seats comfortable; the light properly arranged, the beauty of the parts, and the harmony of the whole carried out in the tint of the walls and in all decorations. All of these have an influence in creating a reverent spirit. The substance of the service must be left to the discretion of each school, but each should strive to teach the children, by lofty ideals, in simple language, how to grow strong in character, reverent in thought and word, and so profoundly religious. The service should be read earnestly and reverently. The music should be good, of the choicest rhythm, harmony and melody, while the lessons should be interesting, but not too intellectual. The influence of officers and teachers, too, was all-powerful, and was to be gained largely through consistent living.

Rev. J. R. Effinger followed with a paper on the "Home Background of the Sunday-School." Mr. Effinger felt that the homes had a most powerful influence on the Sunday-school. Schools in good neighborhoods are often crippled by the neglect and indifference of those who should be their strongest supporters, while schools in mission neighborhoods are fortunate if they are not hindered by the low aims and groveling motives of the homes which they are trying to reach and influence. Mr. Effinger thought it possible that many now seemingly indifferent would be glad to help if they knew where to take hold, and suggested the following ways in which the home may aid the Sunday-school:

1. By enforcing regular and prompt attendance. If this is lacking in a school, distraction and weakness are introduced, and concentration is destroyed.

2. By helping the children with their lessons and in looking up references, by keeping them reminded of their Sunday-school work, and by trying the music over with them at home.

3. By identifying itself with the school, and learning to regard the latter, not as "your" school, but as "our" school.

A general discussion then followed. Miss Freiberger queried why no church or society had started a class for training parents to train children. Mrs. Daniels felt that the parents, who do not usually attend the meetings of the Union, were the ones most in need of such papers. She thought that parents were best reached by personal calls, and that the teacher's example in attendance went much farther than precept. Miss Stafford told of the mothers' class connected with the South Side Ethical School, which she said had been very satisfactory. She also told of an experiment which was to be tried. The mothers of the pupils in two large classes were to be definitely invited to Miss Stafford's home to meet the teachers, and Miss Stafford asked for suggestions. Mr. Scheible told of visiting two Sunday-schools, one held in a hall with scanty furnishings, the other in a pleasant room, whose furnishings were of the best. This visit had proved to him that the atmosphere of the Sunday-school does not depend altogether on the buildings or the fittings. Another felt that the atmosphere was affected by the opening exercises, and that any note of insincerity was quickly detected by the children. Mr. Kendall inquired of Mr. Effinger how he would go to work to create a home background in the midst of unfavorable surroundings, and Mr. Effinger replied that he should do it through the children; patience, kindness, and earnest work being necessary.

Mr. Allinson thought that the reason the parents gave mere passive acquiescence instead of earnest co-operation, was that they did not attach the same importance to the work of the Sunday-school that they did to that of the day school.

Mr. Blake, being called on by Mr. Effinger, stated his views of the work. His idea was that nothing should be done for the mere sake of numbers, but everything should be for sincerity and religion. We should assume the existence of a deep nature in the child, and speak up, not down, insisting on his following. We should make the school the best possible, and count success, not by ability, but by the amount of good done to those who do come. Prof. S. H. Clark indorsed Mr. Blake's views, declaring that most of the present Sunday-school teaching was of little value.

He thought we should have a high standard and require the children to keep to it or else remain away from the Sunday-school, since if they are not willing to conform to what is for the best interests of the school, they are not helpful. Mrs. Daniels asked for suggestions for holding boys from fourteen to seventeen, who are easily allured from Sunday-school by bicycling and other sports. Mrs. Daniels felt that at this age boys were likely to be lost to Sunday-school and church unless they could be tided over a year or two, and asked Professor Clark if it was wrong in such a case to branch from the lesson into more interesting topics of discussion, somewhat connected with the lesson thought. Professor Clark thought every teacher should know how to branch in this way, and that it would be a poor teacher who must be bound strictly by the lesson. Mr. Scheible thought it very important that the child's respect for his home should not be marred, even though the home might be very different from what we would like to have it.

ALICE L. GRIGGS, Secretary.

Prof. Arthur R. Spade.

The *Journal of Education* has the following from the pen of Prof. Arthur Spade, of Wilmington, Del.:

"Poor ventilation is not responsible for all the dullness and headache among school children. In our school of two hundred pupils, at least one hundred and seventy were found to be tea and coffee drinkers, with the habit so strongly fastened upon some of them that they could not well do without coffee for one day.

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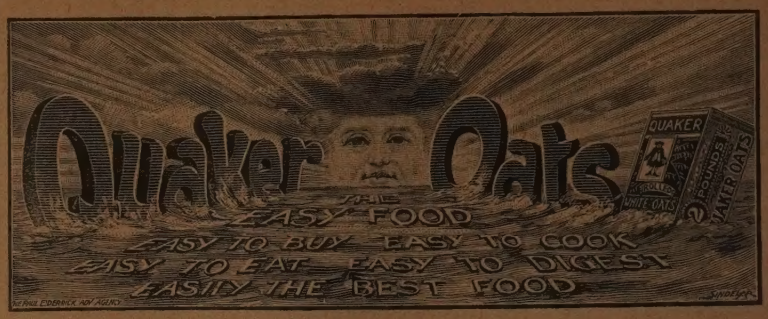

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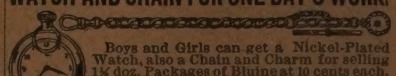

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